A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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PROF. OF HEB. AND ORIENT. LIT. IN THE NEW-YORK CITY UNIVERSITY.

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PREFACE.

It is not without considerable hesitation that I have concluded to insert the words 'Second Edition' in the title-page of this Grammar. It is in all essential points a new and independent work, written with little reference to its predecessor, and retaining but few of its distinguishing features. The simple fact that it is a work on the same subject, and by the same author, is all that I can adduce to justify the appellation.

The reasons which have prompted so entire a re-modelling of the original work are of a multifarious character, some of which are more easily felt than described. A desire to avail myself of the friendly hints of many eminent scholars and teachers of Hebrew led me, in the first instance, to endeavor, without making any material alteration in the plan, simply to correct what was erroneous, to supply what was defective, and to elucidate what was obscure, in the former edition. But it struck me, as I proceeded, that in the present state of Hebrew learning in our country, the attempt might be safely made to incorporate in my work some of the results of the recent labors of German philologists in this department. As a marked advance has been made of late years in explaining the reasons of many of the facts of the language, it seemed desirable to unite with the purposed simplicity of the former treatise, such a scientific view of the interior principles and structure of the Hebrew, as should satisfy the inquiries of the intelligent learner. But as this could not be done without losing sight, in great measure, of the previous work, I soon resolved upon rewriting the whole.

In the execution of this plan I lay claim to no merit but that of having attempted to make a judicious use of the materials furnished by those who have gone before me in the same field. From these I have selected and arranged, with my best judgment, whatever seemed adapted to the design of a sound practical system of Hebrew Grammar. Without an intentional adherence to any particular school, I must perhaps acknowledge myself most largely indebted to the labors of Ewald, of whose grammatical works a fuller account is given in the Introduction. To him I wish particularly to assign the credit of two among the most valuable and interesting features of my work: I allude to the doctrine of the *Floating Sheva* and the *Fore-tone;* which under his plastic hand are made to solve very happily some of the leading problems of the punctuation. In addition to Ewald, the Grammars of Gesenius, Jahn, Lee, Schrœder, Roorda, Hurwitz, and Stuart, have been constantly before me, as well as those of the older school of Buxtorf and Opitius, all which, by various suggestions, have contributed more or less to give form and character to my own. To Gesenius especially I am indebted for the illustration (p. 42) of the mutual vocal relations of *a, e, i, o, u,* by means of the triangular diagram.

To the very valuable Grammar of my friend and official associate, Prof. Nordheimer, I have made occasional references, and they would probably have been still more numerous but for the fact, that the body of my work was entirely written before I became aware of his intention to publish. Had I known it at an earlier date I might have questioned the expediency of going on with my own undertaking. Perhaps it had been wiser to have waved it, as it was; but one is slow to come to a decision that would require him to throw away the labor of many months; and as I perceived that our several plans were in many respects different, I determined on the whole to cast my bread also upon the waters. It is due, however, to Prof. N. to say, that with a singular freedom from the influences that often weigh with authors, he has evinced from the first a kindly interest in my enterprise, and proffered every assistance in his power in conducting the work through the press. For this generous service, and for the many valuable suggestions on the subject of Hebrew Grammar and Philology in general, derived from my intercourse with him, I am happy in this opportunity of expressing my unfeigned thanks.

Nor will gratitude for literary courtesies allow me to pass unnoticed the aid very kindly tendered in correcting the proof-sheets of the latter half of the volume by Prof. J. Seixas, a well known teacher of Hebrew in the United States. My only regret is that circumstances did not permit him to afford to my pages from the outset the benefit of his accurate revisals. As it is, although the portion submitted to his practised eye is more especially free from errors of the press, yet I think I may assure the reader of the *general* typographical correctness of the whole work. Occasional inaccuracies in the vowel-pointing or letters may here and there be detected additional to those that appear in the table of Errata, but they are mostly of a very trifling nature, and the learner may go forward in the full confidence of not being misled in any important point, either through the lapse of type or pen. Extraordinary care particularly has been bestowed in this respect upon the Analysis of the First Chapter of Genesis at the close of the volume, which will be found of great service as a Praxis for the beginner, and the use of which will perhaps supply the best test of the adaptedness of the Grammar to its objects. This Analysis might have been considerably extended, but it is believed that after the thorough initiation into the vowel structure of the language, he will have little difficulty in solving any apparent mysteries that may occur in his subsequent progress.

With an earnest hope that the work may conduce somewhat to the furtherance of the interests of Hebrew literature—but another name for *sacred philology*—the author commends it to the favor of the public.

G. B.

New York, July 1st, 1839.

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ERRATA.

Page 32, 7, read כ for ג, and צ for ע.
" 62, (*b*), for "latter" read "former."
" 73, § 20, for *ve-â-hâ-retz* read *ve-hâ-â-retz*.
" 73, ANALYSIS for רֵאֵ read רֵא; and for שְׂרֵת read שְׂרֵת.
" 87, 8, after the word "Gutturals" add "and ר."
" 103, 2, for § 22. 4 read § 24. 4.
" 104, 2, after "Guttural" add "or ר."
" 103, 5, dele "almost."
" 155, § 53, 2, for § 25. 5 read § 25. 8.
" 165, 4, for "with Inf." read "with Suff."
" 170, 1, after "Gen. 2. 7." add 19.
" 226, (*b*), after "ח" put "or ח֫."
" 243, bot. line, for § 26. 3 read § 26. I, 2, 3.
" 267, 2, for רֵקָח, רֵקָח read ח for ח in both cases.

INTRODUCTION.

OF THE SHEMITIC LANGUAGES GENERALLY.

1. *Extent and Affinities.* The Hebrew is but one branch of a widely extended family of languages anciently pervading Southwestern Asia, especially the countries of Palestine, Mesopotamia, Babylonia, Arabia, and also Ethiopia. A name universally and by common consent applied to designate this group of languages is yet wanting. In the mean time, the title *Shemitic* or *Semitic* is becoming very generally adopted, and has the advantage at least of being easily intelligible. It is founded on the fact, that the nations speaking these languages were, for the most part, descended from Shem. This circumstance gives the term a propriety sufficient perhaps to warrant its permanent retention. Certain it is, that the epithet *Oriental*, sometimes applied to them, is altogether too comprehensive.

2. The several branches composing this original stock of tongues, all of which are closely related to each other, may be classed as follows:—

I. The *Aramaic;* spoken by the posterity of Aram, the fifth son of Shem, who occupied the countries bordering on the Euphrates and Tigris. This was again subdivided into two dialects; (1) The *Chaldaic*, or Eastern Aramaic; (2) The *Syriac*, or Western Aramaic; the former spoken in Mesopotamia and about Babylon; the latter in Syria, or the region southwest of the Euphrates.

II. The *Hebrew;* with which may be classed the remains of the Phœnician or Canaanitish. Of this latter the only fragment still preserved is the specimen of its Punic or Carthaginian

daughter, exhibited in the Pœnulus, one of the plays of Plautus, and which is decidedly Shemitic in its character.*

III. The *Arabic*, with the closely related *Ethiopic.*

IV. The *Samaritan ;* properly perhaps a dialect of the Aramaic, but with a mixture of Hebrew forms, and important from its containing a very ancient translation of the Pentateuch.

The close agreement of these dialects will be at once obvious, from the subjoined specimen of the invocation and the two first petitions of the Lord's Prayer, as rendered into each. In this specimen the reader will observe, that in the literal English translation prefixed, the words answering to the *suffixes* in the several originals are printed in Italics, and joined by hyphens to the words with which they are appropriately connected.

I.—Father-*our which-in*-heaven.

Heb.	*Abinu shebishshamaim.*
Chal.	*Abuna debishma.*
Syr.	*Abun debashmayo.*
Arab.	*Abana'-l ladhi ph-i' s samanati.*
Ethiop.	*Abuna zabasamayat.*

II.—Hallowed (be) name-*thy*, come kingdom-*thy*.

Heb.	*Yithqaddesh shemeka, tabo malkutheka.*
Chal.	*Ithqaddesh shemka, tita malkutheka.*
Syr.	*Nethqaddesh shemok, tile malkuthok.*
Arab.	*Leyata qaddasi' 'semuka, leyati malkutuka.*
Ethiop.	*Yeteaqaddas samaka, temetza manegseteka.*

3. These languages are mostly of the class termed *dead,* or if living, which live only in inconsiderable districts. The Arabic, however, is an exception ; this being one of the most extensively spoken of all living tongues, though not in its primitive purity.

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* Ten lines are given together with a Latin translation in the Pœnulus; but the first will afford sufficient proof of the Shemitic origin of the language. This has been satisfactorily arranged by Bochart, and according to the reading of Lambinus's edition, is 'Ny th Alonim v Alonuth si corath ismacon sith,' which Plautus himself translates, 'Deos Deasque veneror, qui hanc urbem colunt.' Now this, if transferred to Hebrew and read with points, as in the Hexapla, will be

אנ עלוניס ועלונות שקרת יסמכון זות

That is, 'Na eth Elionim v'Elionuth sechorath ismecun zoth;' of which the literal translation, is 'Rogo Deos Deasque, qui hanc urbem sustinent,' *I beseech the Gods and Godesses who sustain this city.*

Bordering on the Shemitic on the East and the North is another still more extended stock of languages ranging from India to the western limits of Europe, and which, from embracing in its different ramifications the Indian (Sanscrit), the old and new Persian, the Greek, the Latin, the Gothic, the German, and perhaps we may add the Slavic, may be denominated the *Indo-Germanic*, or *Indo-European*. The Chinese, Japanese, and Malayan, are of a fundamentally different genius.

4. *Peculiarities.* The grammatical structure of these languages is distinguished by peculiar traits, of which the following are the most important:—

(1.) They are all, with the single exception of the Ethiopic, written and read from the right hand to the left.

(2.) The alphabets are composed almost exclusively of consonants, among which are several guttural letters that cannot well be represented in any other language, and some of which our organs are incapable of pronouncing after the age of maturity.

(3.) In general the roots are triliteral, and of two syllables. By far the greater part of the roots are verbs.

(4.) Pronouns, whether personal or adjective, are, in the oblique cases, appended to the verbs or nouns to which they belong as *suffixes*.

(5.) The verbs have but two tenses, the past and future; and in general there are no optative or subjunctive moods clearly marked. All verbals, moreover, are remarkable for the regular analogy which runs through their formation.

(6.) The genders are only masculine and feminine; and these are extended to the verb as well as to the noun.

(7.) For the most part, the cases are marked by prepositions. When two nouns come together, the latter of which is in the genitive, the first in most cases suffers a change indicating this relation instead of the second.

(8.) To mark the comparative and superlative degrees of adjectives no peculiar form exists. But from this observation the Arabic must be excepted.

(9.) Scarcely any composite words exist in these languages, if we except the proper names.

(10.) Verbs are not only distinguished into *active* and *passive* by their forms; but additional forms are made by the inflections of the same verbs with small variations, to signify the cause of action, the frequency of it, or that it is reflexive, reciprocal, intensive, &c.

While the above characteristics in respect to grammatical structure and genius, are common alike to all the Shemitic languages, the Hebrew, Chaldaic and Samaritan differ strikingly in outward form from the Syriac, Arabic and the more modern Persian, which uses the Arabic characters. In the three first the letters are not joined together, and consequently but one class of characters is necessary to represent them, whatever be their position in a word. In the latter, especially the Arabic, the case is different. Here, as the progress of printing, which might have remedied the defect in a great measure, has scarcely yet made an impression upon ancient usages, the alphabets still exhibit their original *current* or *manuscript* character, and from the letters being varied in form according to their position in words as initial, medial, or final, the task of becoming sufficiently familiar with these languages to read them with ease, is much greater than that of mastering the Hebrew. So long as the present inveterate prejudices of the Orientals on this score remain, and books are multiplied among them chiefly by means of the pen, so long the junction of the letters, and consequently the use of the ancient character, will continue to prevail. But perhaps it is not a visionary hope, that, in regard to those modern languages especially which employ the Arabic character, the triumphs of the press, following in the train of Christianity, may yet accomplish a revolution in this respect, and by conforming those languages externally more to the European model, make the task of attainment comparatively easy. It is well known that in the early periods of printing in Europe, when most of the works published were in Latin, the character so nearly resembled manuscript, and abounded so much in contractions and other devices of the pen, that, to the common reader, many of them are now scarcely legible. Yet we see to what a state of perfection the outward character in these languages has been brought. Why a similar change may not eventually take place in the East, and the present unwieldy character, like the old English black letter, be entirely superseded, it is not easy to see.

OF THE HEBREW.

1. *Antiquity.*—Of the Shemitic family of languages above mentioned the Hebrew plainly bears marks of the most venerable antiquity; for which reason some philologists have proposed to distinguish the whole stock to which it belongs by the term *Hebraic*, rather than *Shemitic*. The Hebrew, beyond question, has intrinsically the character of the most antique simplicity, and contains many original roots and primitive formations, which in the sister dialects have been either lost or altered. Whether the Hebrew, however, is to be considered, as the Jews and many Christian writers contend, as the primitive language of the human race, is a point on which it would perhaps be presumptuous to pronounce in the present stage of those extended researches in comparative philology which have been recently prosecuted with so much zeal by European scholars. The objections formerly urged by Le Clerc and others against the claims of the Hebrew on this score, undoubtedly receive additional force with every step in the progress of the inquiry now making, and it seems not unlikely that the Shemitic and the Indo-European families may be eventually resolved back into a common origin.—For an able and interesting view of the present state of comparative philology, the reader is referred to 'Wiseman's Lectures,' Lect. I. and II.

2. *Name.*—Of the two names, viz. Israelites and Hebrews, applied in the Old Testament to the worshippers of Jehovah, the first is distinguished as the *holy* name of that people, and is closely connected with their religion, and the sacred traditions of their race. The latter is the usual name of their nation, and, as such, is much more ancient and universal than the former, Abraham himself being called *a Hebrew*, Gen. 14. 13. Accordingly while priests and prophets always address the people by the name of *Israelites*, other nations always call them *Hebrews*, and a Hebrew never calls himself an Israelite in speaking with foreigners, Jon. 1. 9; Gen. 40. 15. On other occasions too, and especially by earlier writers, the nation is called Hebrews, when

not mentioned in reference to their religion, as Ex. 21. 2. Gen. 43. 32. 1 Sam. 13. 3, 7. The name is supposed by the Hebrews themselves to be derived from Eber, an ancestor of Abraham, but as nothing is said of him in the Scriptures tending to give him notoriety as a historical personage, others have maintained that the epithet was applied to Abraham from his coming from beyond the Euphrates, עבר meaning *over* or *beyond;* and עברי *Hebrew* implying *one that came from beyond the Euphrates.* This appellation it is supposed originated with the ancient inhabitants of Canaan, into whose territory Abraham emigrated. For ourselves, we believe the evidence preponderates in favour of the former derivation, but the point is one of comparatively little moment, so far as it concerns the language, which can only be called *Hebrew* after the usual name of the nation. This name, as a name of the language, occurs not in the O. T., because in general there is little mention of language in it. In Is. 19. 18, it is called the 'language of Canaan,' where Canaan, as a land, is opposed to Egypt. Again, in Is. 36. 11, 13, we find it alluded to under the denomination of the 'Jews' language' which, however, properly means only the dialect of the Hebrew spoken in the kingdom of Judah, though that dialect, after the conquest of Samaria, gained the entire ascendancy. The title *holy tongue* (לשון הקדש) was first applied to the old Hebrew in the Chaldee versions, as being the language of the *holy books* in contradistinction to the *lingua profana,* i. e. the vernacular Chaldaic. In like manner in India the Sanscrit is called the *holy tongue,* from the sacred books being written in it, in opposition to the common spoken language of the country.

In the time of the New Testament, under the appellation *Hebrew* (Gr. ἑβραϊστι, ἑβραις διαλεκτος) is to be understood the prevailing Syriac or Syro-Chaldaic dialect then spoken in Palestine in contradistinction from the Greek, although Josephus, by γλωσσα των ἑβραιων, uniformly alludes to the old Hebrew.

3. *Historical Sketch.* It is not a little remarkable, that at the time when the Pentateuch was written, the Hebrew had reached nearly, if not quite, its highest point of structure and

developement. The natural inference from this fact would be, that it must have been spoken and cultivated a long time previous to that period. But as all historical documents fail us relative to its earlier stages, nothing positive can be affirmed on this head. From the era of Moses, however, to the Babylonish captivity, which has been termed its *golden age*, it is certain that it underwent few changes. During this period the Hebrews experienced few of those influences which materially affect a language. They advanced but slightly towards a more refined civilization; were never long subject to foreign powers; and had but little intercourse of any kind with people speaking different tongues from their own. Their language advanced little, therefore, in developement, and suffered little from corruption. There are, however, in the Pentateuch, some important characteristics which afterwards disappear, and many of these have become less perceptible by us, in consequence of the more modern punctuation having treated all words according to one standard, and that the standard of the language at a late period.

4. What is termed the *golden age* of the Hebrew, includes the largest half of the Old Testament books, viz. the Pentateuch, Joshua, Judges, Samuel, Kings; of the poetical, Job, the Psalms, the Proverbs, and the older prophets in the following order—Jonah, Amos, Joel, Hosea, Micah, Isaiah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel. The two last, with several of the Psalms, and perhaps some parts of Isaiah, are of a period bordering upon the next or *silver age*.

5. This second, or *silver age*, of the Hebrew language and literature, extending from the return from the captivity to the time of the Maccabees, or about 160 years, is distinguished especially by a nearer approximation to the cognate East Aramaic, or Chaldee dialect, with which, from its affinity with their own tongue, the Jews in Babylon became easily familiar. This dialect they in fact brought with them on their return, and being generally adopted as the vernacular of the nation, it continued to exercise a growing influence upon the old Hebrew, till at length, about the time of Christ, it had superseded it alto-

gether. The Old Testament writings, which belong to this second period, and in which a Chaldaic tincture is more or less apparent, are the books of Chronicles, Ezra, Nehemiah, Esther; the prophetical books of Haggai, Zechariah, Malachi, Daniel; and, according to some of the German critics, the poetical ones of Ecclesiastes, Solomon's Song, and some of the later Psalms; all which they affirm, contain numerous instances of pure Aramæisms.

These Aramaic or Chaldaic peculiarities display themselves either in *words*, *forms*, or *significations*. Of the former, we find זְמַן instead of the ancient עֵת *time*, קְבֵל for לָקַח *to take*, סוֹף for קֵץ *an end*, שְׁלַט for מָלַךְ *to rule*. In *forms*, the *scriptio plena* mode of writing the vowels וֹ and ר (§6. 4.) is very common, as דָּוִיד (elsewhere דָּוִד) *David*, קוֹדֶשׁ for קֹדֶשׁ, רוֹב for רֹב; the interchanging of final ח and א; the very frequent use of substantives ending in וֹן, ָן, וּת, &c. In *signification*, we have אָמַר *to say*, used in the sense of *command*, עָנָה *to answer*, applied to *commencing an address*, and קוֹדְשִׁים *holy ones*, employed as a term for angels.

6. Throughout its different periods, the Hebrew exhibits a twofold diction, viz. the *prosaic* and the *poetic*. The character of the Hebrew *prose* is simplicity and artlessness, with vivid descriptive power, occasionally rising, where the subject is inspiring, to the purest sublime. The *poetic diction* is of a very peculiar character. Its essence consists in luxuriant copiousness, inexhaustible variety, and a vast flexibility, as it possesses a much greater abundance of words and formations than prose, of which many are entirely peculiar to itself. This opulence of poetic diction, is derived partly from its zealously retaining what died out of the language of daily life, and partly from its recruiting itself from time to time, from the rich and manifold popular dialects, by the adoption of new matter and forms.

The following may be cited as specimens of the poetic peculiarities of the Hebrew. In the *choice of words*, we note the use of אֱנוֹשׁ *man*, instead of אָדָם; אֹרַח *way* = דֶּרֶךְ; אָתָה *to come* = בּוֹא; מִלָּה *a word* = דָּבָר. To the poetical *meanings* of words belongs the use of certain epithets for substantives, as אַבִּיר *the mighty*, i. e. God; applied also to *a bullock*; לְבָנָה *the white*, i. e. *the moon*, יְחִידָה *the*

beloved, i. e. one's own life. In the department of *formations*, we find the plural forms of prepositions, as עַל=עֲלֵי ; אֶל=אֲלֵי ; עַד=עֲדֵי ; paragogic letters, ה־, י־, ו, frequently added to nouns ; the suffixes מוֹ־, לָמוֹ, רֵמוֹ, instead of ם, ם־, רִיחָם.. ; and the plural ending ין. for ים. In the Syntax there is to be observed the rarer use of the article, of the relative, of the accusative, and of the apocopated future.

7. *Grammatical cultivation.*—Not long after the Hebrew had ceased to be a spoken language, and the collection of the sacred books was completed, these writings began to be the subject of critical and explanatory labours, and also to be translated into the languages of the surrounding nations. Of the *translations*, the first was that undertaken at Alexandria under Ptolemy Philadelphus, usually termed the *Septuagint*, or the *Greek Version of the Seventy*, of which it will be unnecessary here to give a particular account. At a somewhat later period appeared in Palestine and Babylon the *Chaldee Translations* or *paraphrases*, commonly denominated *Targums* (תַּרְגּוּמִים *interpretations*), respecting which the reader may find in various Biblical treatises the most ample information. As to their *explanations*, if such they may be called, they are made up chiefly of alleged traditions, and have respect exclusively to the civil and ritual law, and to doctrine, possessing as little claim to a truly scientific character, as the *remarks upon the readings*, which constitute another department of their so-called critical labours. Both are contained in the *Talmud*, of which the first part (the *Mishna*) was composed in the third century, and the second (the *Gemara*) in the sixth, and both are written in a mixed dialect made up of Hebrew and Chaldee.

To the period intervening between the completion of the Talmud and the first strictly grammatical treatises, is probably to be referred the *vocalization* of the hitherto unpointed text, as well as the collection of critical remarks called the *Masora*, from which the text in its present state is distinguished by the epithet *Masoretic*. For a fuller account of the Masora, see Appendix.

The example of the Arabians prompted the earliest efforts

at grammatical institution among the Jews. The first rude essays of *Saadias* have been long since lost, but manuscript treatises written in Arabic by *R. Juda Chiug* and *R. Jona ben Gannach*, still exist, a judicious use of which has given to *R. David Kimchi* in great measure his reputation as a first rate grammarian. From these early writers originated many of the devices and technicalities which have come down to us, and still hold their place in Hebrew grammar; as, for example, the naming of the conjugations and the irregular verbs after the paradigm פָּעַל, and the use of memorial words, such as *Begadkephath*, *Ehevi*, *Hemanteev*, &c. In general, however, no enlarged or philosophical views of the internal structure and genius of the Hebrew are to be found in the works of Rabbinical writers. It may suffice, therefore, simply to give the names and eras of the most distinguished of the Jewish grammarians.

R. Saadias Gaon, or Saadias the Excellent, President of the Academy at Sora near Babylon (died A. D. 942), wrote a work entitled *Book of the Holy Tongue.* Of this nothing is known except from the quotations of the later Rabbins.

R. Judah Chiug, called the head or chief of Grammarians, was a physician at Fez in Morocco, and lived about A. D. 1040. He, as well as Saadias, wrote in Arabic, and his work, which has never been printed, treats principally of the niceties of the language, especially as connected with the quiescent letters in the irregular verbs.

R. Jonah ben Gannach, a physician of Cordova (lived about A. D. 1120), wrote the first complete Hebrew Grammar under the title of the *Book of Splendour.* A copy of this work (in Arabic) exists in a scarcely legible MS. at Oxford, divided into three parts, of which the last has been translated into Hebrew. He is also author of a work supplementary to that of R. Chiug on the irregular verbs.

R. Aben Ezra of Toledo (died A. D. 1174), the most profound, acute, and liberal minded of the Rabbis, wrote a work entitled *The Book of Balances of the Holy Tongue,* translated by Heidenheim, 1808, and another entitled *The Book of Elegancy.* He is distinguished for an independent vein of think-

ing and an almost utter disregard of the Cabalistic subtleties of the Masorites.

R. David Kimchi of Narbonne (flourished A. D. 1190—1200). His grammar forms the first part of the work entitled מכלל *Perfection*, which embraces also his well known Hebrew Lexicon. This has been often republished. There were three learned Rabbis of the name of Kimchi—Joseph, David, and Moses; the first the father of the other two. David was the most distinguished of the three, and has been most followed of all the Jewish Grammarians by Christian writers in the same department.

Elias Levita (a German, taught at Padua, Rome, and Venice, died 1549), was the first who maintained the modern origin of the vowel-points, for which he was assailed as a heretic with the most virulent abuse. It should be understood, however, that he merely maintained, that by means of these external signs the school of Masorites at Tiberias expressed the vowel sounds and accents, which, according to his opinion, were well known to the Jewish nation by correct oral tradition, during the centuries that preceded. Father Simon says of Levita that he is the least superstitious of all the Rabbis, and deserves the most to be read. He wrote several grammatical treatises, besides observations on the works of Moses and David Kimchi, some of which have been translated by Munster.

8. In passing from the principal Jewish to the earliest Christian writers on Hebrew grammar, the names of *Reuchlin*, *Munster*, and *Buxtorf*, who flourished between A. D. 1522 and 1629, will undoubtedly take precedence of all others. The grammatical treatises, indeed, of *Pagninus*, *Bibliander*, *Osiander*, *Wasmuth*, *Capellus*, *Danz*, *Opitius*, and others, ought not to be overlooked; but it was not till about the middle of the 17th century that the subject of Hebrew Grammar began to assume that truly scientific character which it bears at the present day. This was owing in great measure to the labours of such men as Ed. Pococke, Lud. de Dieu, Jo. H. Hottinger, and more especially of Alb. Schultens, in creating and fostering a taste for the study of the cognate languages, particularly the

Arabic, in England, Germany, and Holland, which has tended greatly to a more intimate knowledge of the internal genius of the Hebrew.

It is only, however, within the last fifty years, perhaps we may say within the last twenty, that we are to date the commencement of the most auspicious period of this branch of philological learning. It is within that period that we find the commencement of that philosophical method, which by treating language as an *end*, as well as a *means*, has referred its foundation to the structure of the mind and the laws of thought, and by tracing the affinities which exist between the different families of languages, has rendered it one of the most striking commentaries on the history of the human race. From this enlargement of view, in respect to language in general, Hebrew grammar has received the form and consistency of a truly philosophical science. It is now no longer enough for a grammar to contain a mere collection of the phenomena of the language, as to its forms and syntax. It must show *how* the forms have arrived at their present state; it must disclose, as far as practicable, the influence which the *spoken* has exercised upon the structure of the *written* language; it must endeavour to ascertain how far the sense is modified by the form of a word; and, finally, how entirely the syntactical peculiarities are to be resolved into the native processes of thought of those by whom it was spoken. The honor of having given the first impulse to this higher grade of grammatical investigation, in respect to the Hebrew, is undoubtedly due to Gesenius of Halle. He was the first who endeavoured to bring Hebrew philology into harmony with the improvements of his time. His *Lehrgebaude* (1817) was the largest Hebrew grammar which had appeared before that time. Its distinguishing merits were the diligence with which he had collected, and the clearness with which he had represented, the opinions of former grammars. It was an embodiment of all the valuable features of all preceding treatises on the same subject, and together with this it exhibited some of the most striking points of affinity between the Hebrew and the cognate Shemitic dialects. Of

this grammar he has published an Abridgement, which has passed through eleven editions, and also a Chrestomathy adapted to it, which has reached the fifth edition. His Lexicographal labors consist of five editions of a German Hebrew Lexicon, one of the same in Latin, and a large 'Thesaurus Linguæ Hebraicæ,' in 4to. which is not yet completed. It is perhaps doing no more than justice to this distinguished philologist to say, that he has contributed more than any man living to the dissemination of Hebrew learning.

But the gigantic strides made within the last ten years in the general principles of philosophical grammar, particularly in Germany, left all the preceding works, even that of Gesenius himself, short of satisfying the claims of the new era of linguistic research. Philology had laid aside its swaddling clothes and began to philosophize on the facts which it had heretofore been content to take upon trust. The elements of a further developement of Hebrew Grammar were already ripening in silence, when Ewald of Gottingen appeared as a new candidate for the honour of advancing still farther than any of his predecessors the interests of this department of philology. His 'Critical Grammar of the Hebrew Language' (written in his 23d year) was published in 1827, and was at once acknowledged to constitute a new era in the history of Hebrew Grammar. This was followed in 1828 by an abridgement of the former, and this again in 1835 by an entirely new and still larger work, entitled 'A Grammar of the Hebrew Language of the Old Testament,' of which an English translation printed at Gottingen, has recently been published in London, containing several important additions by the author himself, not to be found in the German original.

The grand feature of Ewald's grammatical labours is the ability displayed in tracing the existing phenomena of the language to their appropriate causes, particularly as they depend upon the *doctrine of sounds*. In tracing the intimate relations between the principles of organic utterance and the forms of words, he has given a masterly specimen of profound research and acute discrimination. Instead of viewing the language as a

mass of inanimate details of arbitrary signs addressed to the eye, he has, by a power peculiar to himself, breathed into its dead forms the breath of life, and presented the whole almost as a new creation before us. His conception of the spirit of the living spoken language, and of the degree to which this has modified its written forms, is so vivid as almost to amount to a con sciousness. How well his work is entitled to be considered as *original* in this respect may be judged of from his own declaration :—" In order to obtain a vivid apprehension and representation of the language in its true forms, I have always investigated it by means of itself, without knowing the opinions of former Grammarians or assuming their correctness, and therefore it was necessarily indifferent to me, as to the results of my investigations, whether any fact had been observed before or not; I sought nothing old or new.' Again, in speaking of the present advanced stage of the science of Hebrew Grammar, he remarks;—' I myself may only have the merit of giving the first impulse to improvement, if even that may be called a merit, since the idea of improvement in this science is less owing to me than to the claims of our time; and this idea has perhaps only been awakened somewhat sooner and more vividly in me."

Notwithstanding, however, the indisputable superiority of Ewald as a philosophical grammarian, his work is ill-adapted to elementary instruction, and can only be duly appreciated by those who are already masters of the language. This will be at once inferred from the fact, that he occupies fifty pages in stating the doctrine of the sounds, and the principles of the vowel changes, before he gives the alphabet of the language; and yet it is undoubtedly true, that the more his system is *studied*, the better satisfied does the reader become with this arrangement. But it is evident that such a method is entirely unsuited to the wants of a beginner, and can never be *practically* followed, at least in this country, in the attainment of Hebrew. The work of Ewald however constitutes a new era in the grammatical history of the language; and no treatise in this department can satisfy the demands of the age, which disregards the grand principles of sounds and forms which he has established.

9. The following may be given as a list of the most important works on Hebrew Grammar by Christian authors.

Jo. Reuchlini Phorcencis *ad Dionysium fratrem suum germanum de rudimentis Hebr., Lib. III.* 1506, Fol. (Containing grammar and lexicon.)

Seb. Munster (of Heidelburgh), *Opus Grammaticum consummatum.* Basil, 1546. 4to.

Sal. Glass (of Jena and Gotha) *Philologia Sacra.* Lips. 1623, 4to. Ed. Dathe, 1776, 2 vols. 8vo.

Lud. Cappelli *Arcanum punctuationis revelatum.* Lugd. Bat. 1624. 4to. Capellus contended with Elias Levita for the modern origin of the vowel points, and doubted in some cases of their correctness. Many of his followers rejected them altogether.

Jo. Buxtorfi *Thesaurus Grammaticus Linguæ Sanctæ Hebrææ.* Basil, 1651.

J. A. Danz *Literator Ebræo-Chaldeus.* 1696, 8vo.

Lud. de Dieu (of Leyden) *Grammatica Linguarum Orientalium Hebr. Chald. et Syrorum inter se collatarum.* Lugd. Bat. 1628. 4to.

J. H. Hottinger *Gramm. Quatuor Linguarum, Hebr. Chald. Syr. Arab. harmonica.* Siguri, 1649. 4to.

Alb. Schultens *Institutt. ad Fundamenta Ling. Hebr.* Lugd. Bat. 1737. 4to.

N. W. Schroeder (of Groningen) *Institutt. ad Fundamenta Ling. Hebr.* Groning. 1766. 8vo.

Samuel Lee *Lectures on Heb. Grammar.* Lond. 1827. 8vo. Sec. Ed. 1832.

Moses Stuart (Prof. Sac. Lit. Andover Theol. Sem.) *A Grammar of the Hebrew Language.* Andov. 1821. 8vo. Sec. Ed. 1824. Third Ed. 1829. Fourth Ed. 1831. Fifth Ed. 1835. Sixth Ed. 1837.

Isaac Nordheimer (Doct. Philosoph. Univ. Munich. Prof. Arab. Syr. and other Orient. Lang. N. Y. City University). *A Critical Grammar of the Hebrew Language,* 2 vols. 8vo. New Haven, 1838.

PART I.

CHAP. I.

Letters, Sounds, and Signs.

§ 1. THE ALPHABET.

1. *Preliminary Remarks.*—The letters of the Hebrew alphabet are all originally and essentially consonants; but as a consonant cannot, strictly speaking, be sounded by itself, these letters, as they appear in the alphabet, are not so properly the representatives of sounds, as of *the position of the organs in the ineffectual attempt to utter sounds.* This may perhaps be maintained to be theoretically the case in regard to the consonants of the English and other European languages; but practically it is not so. In English, for example, the letter *b*, is the sign of a complex sound, involving that of a vowel, and as it stands in the alphabet equivalent to *be.* The letter therefore requires no other denomination *than itself* to designate it. The Heb. בּ *b*, on the other hand, indicates no vowel sound whatever, but simply the position and action of the organs of speech in the abortive attempt to enounce without the aid of a vowel—an aid which the *actual* utterance indispensably requires. It is perhaps for this, among other reasons, that the letters of the Shemitic alphabets instead of being named, like the European, from their sounds, are distinguished by certain technical appellations, as Aleph, Beth, Gimel, &c., of which see § 2. 4, although Gesenius, Ewald, and others, recognise in these names the evidence of an ancient picture-character, in which certain objects were employed as hieroglyphics, the initial sound of whose name corresponded with the sound of the several letters; as the figure of *a lion*, for instance, to express the sound L. Of this nature were the well-known symbolical characters of the Egyptians, and such is, partially at least, that of the Chinese alphabet at the present day. As to the Shemitic letters, this idea is certainly favored by the names applied to them; Aleph signifying *an ox*, and Beth *a house*; and the characters being such as may easily have originated in the one case from a rough sketch of an ox's head, and in the other from that of a house.

2. Some learned men among the moderns have indeed maintained that an alphabet of consonants is impossible, and that א, ו, י, were anciently only vowels. But this opinion is refuted by the fact, that these letters are always treated as consonants *in the triliteral roots*, and consequently admit the most heterogeneous vowels, as אֵיב, רוֹם, רָמַח. At the same time it may readily be conceded, that א, ו, י, have originally a weaker consonant sound than the rest and one so nearly approximating to that of the vowels, *a*, *u*, *i*, that they might be not inaptly employed as the ordinary representatives of those sounds. It seems to have been in reference to such a use, that these letters were termed by the older grammarians *matres lectionis*, i. e. parents or guides of reading,

an appellation of great antiquity, and evidently implying that in their opinion they answered, from a very early period, *some* special purpose over and above that of their natural function as consonants. Yet it is plain that there never was a period in the history of the language when these three letters fulfilled the office of *all* the vowel sounds; for there are great numbers of words composed solely of the firmest consonants, in which neither of the *matres lectionis* appear, as לְמַד, דְּבַר, בְּצַק, &c., yet who can suppose for a moment that these words were ever enunciated without the aid of a vowel sound? The expedient, therefore, whatever it may have been, for indicating the general system of vowel-sounds appears to have been as ancient as the use of these letters for that purpose, so that we see no sufficient reason for giving them, in contradistinction to the other consonants, the title of vowels.

3. As to the origin of the present Hebrew character, great difference of opinion has long existed among the learned. The tradition of a fundamental alteration in the forms of the letters has been preserved in the Talmud and the fathers, which must, at any rate, have rested on some historical grounds. According to this tradition the present character, which is found with trifling variations in all MSS. of the Old Testament, and was even in the time of Jerome the same as we now have it, was brought by Ezra from Assyria, at the return from the captivity, and hence is called the *Assyrian character* כְּתָב אַשּׁוּרִית; the earlier ancient Hebrew character, on the other hand, being called כְּתָב עִבְרִי *the Hebrew character*. The entire accuracy of this tradition however, is doubted, especially the fact of Ezra's having introduced the alteration in question, for the Samaritan Pentateuch, which was brought into Samaria from Jerusalem about the end of the fifth century before Christ, and the new coins of the Asmoneans struck a century or two after the last mentioned date, afford sufficient evidence, that the ancient character was still in use as late as the last century before Christ. But the later Jews, as is well known, attribute to Ezra every thing which they can refer to no other source. In the present instance, if the tradition above alluded to be divested of its apocryphal features, the following connected view may perhaps be gathered from it:—The Shemitic character, from the time we have any certain knowledge of it, was divided into two very different branches. The *western* branch which has become especially celebrated in the *Phœnician* character, was also the character of the Hebrews until the last century before Christ, was retained by the Phœnicians still later, and by the Samaritans even to the present time. Its alphabetical characters are antique, but stiff and heavy, angular and uneven, without proportion or beauty. The *eastern* branch, on the other hand, prevailing in Babylonia and the other countries bordering on the Euphrates and Tigris, became by frequent use much rounder, more regular, more ductile and beautiful, and was even at an early period gradually modified into more of a *current* character. These distinguishing advantages gave it a decided ascendancy; in the course of time it extended over all Syria and Arabia, and the Jews, after the Babylonian exile, were the less able to resist its influence, inasmuch as the north-eastern or Aramaic language and literature were continually making deeper and deeper inroads upon them. This powerful influence

perhaps in the last century before or the first after Christ must have abolished, or at any rate essentially and radically modified, the ancient character; and not long after, by reason of the increasing superstitious reverence of the Jews for the letter of the sacred text, the existing character became in effect consecrated and immutable, and thus has been preserved in all the copies without essential alteration through the lapse of intervening centuries to the present time.

4. The established character thus constituted and fixed, has preserved a beautiful regularity, combined with an antique simplicity, in the form of its letters, which in contradistinction to other alphabetical characters, have given it the name of the כְּתַב מְרֻבָּע *the square character*. All the letters with the exception of three ל, ן, ר, are about of uniform height and size, and have either a broad stroke above, as ב, ד, ם, ר, ח, ת, ו, or firm points of support below, as א, ע, צ, ת. In some few cases, as נ, כ, צ, it would seem that the descending stroke, lest it should descend too far, has been bent in to the left, though the primitive form remains when these letters are final. Koph (ק) is an exception to this remark.

This character shows, as will be evident on inspection, some tendency and adaptedness to connection of letters, and some of the MSS. discover a marked approach to a *current* mode of writing. General usage, however, resisted this incipient tendency, even from early times, especially as the dignity and sanctity of the character were conceived to require, that the primitive separation and distinctness of the letters should be preserved; under this idea, even the connections of letters which are possible are forbidden in the Talmud. Had the Hebrew been already a connected character at the time the Scriptures were written, it would doubtless have remained so, as has been the case with the Kufic character in the Koran.

§ 2. ALPHABET.

The Hebrew Alphabet consists of twenty-two, or, as the *S* (שׁ) is twofold, of twenty-three letters, whose names, forms, and powers are as follows :—

Forms.	Names in Hebrew.	Names in English.	Power.	Num. Value.
א	אָלֶף	Aleph	practically no sound of its own; the accompanying vowel only sounded; often silent.	1
ב	בֵּית	Beth	*v* in *van*; but בּ = *b* in *ban*. See § 12.	2
ג	גִּמֶל	Gimel	*g* hard, in *give, gird*.	3
ד	דָּלֶת	Daleth	*th* in *though*; but דּ = *d* in *dare*.	4
ה	הֵא	He	*h* aspirated, as in *hand*.	5
ו	וָו	Vav	*v* in *valve*; often silent.	6
ז	זַיִן	Zayin	*z* in *zeal*, or *s* in *those*.	7
ח	חֵית	Heth	*hh*, strong guttural aspirate approaching to *k*.	8
ט	טֵית	Tet	*t* in *time*.	9
י	יוֹד	Yod	*y* in *yes*; often silent.	10
כ ך	כַּף	Kaph	*k* in *king*.	20
ל	לָמֶד	Lamed	*l* in *love*.	30
מ ם	מֵם	Mem	*m* in *man*.	40
נ ן	נוּן	Nun	*n* in *not*.	50
ס	סָמֶךְ	Samek	*s* in *song*.	60
ע	עַיִן	Ayin	practically no sound of its own.	70
פ ף	פֵּא	Pe	*ph* in *Philip*; but פּ = *p* in *pin*.	80
צ ץ	צָדֵי	Tzade	*tz* in *Switzerland*, or *ts* in *mats*.	90
ק	קוֹף	Qoph	deep guttural *k*; represented by *q* merely to distinguish it from כ *k*.	100
ר	רֵישׁ	Resh	*r* in *road*.	200
שׁ	שִׁין	Shin	*sh*, or *s* in *sure*.	300
שׂ	סִין	Sin	*s* in *song*.	
ת	תָּו	Tav	*th* in *thin*; but תּ = *t* in *tin*.	400

Observations on the Letters.

1. For the sounds given to the vowels in the English names, see Table, § 6, in the column headed "power."

2. The third column, containing the English names of the letters, will give the student a tolerably correct idea of their pronunciation, but it is only from the Hebrew names themselves that he can learn this with perfect accuracy. The first exercise, therefore, after mastering the vowel-signs should be to turn back and apply them in reading the Hebrew Alphabet.

3. The best method which the learner can adopt for making himself acquainted with the letters, is to write them over carefully and frequently, till he is quite familiar with their forms. If he use a pen, the point should be cut a little oblique in order to make the horizontal strokes strong and regular; the others, which are perpendicular or curved, should be made fine and equal, or gently swelling as they appear in the printed character. The oriental reed is said to be by far the best instrument for writing these letters.

4. The *number* and *order* of the consonants, as given in the table, are found in the text of the Hebrew Bible. The following are the passages:—Psalms 34, 119, 145; Proverbs 31, from verse 10 to the end; Lamentations 1, 2, 3, 4. In Psalm 34, however, the verse beginning with ו *Vav* has either been lost, or both ה *He* and ו *Vav* are found in the 6th verse; and in the 145th, that which should commence with נ is also wanting. In the 2d, 3d, and 4th chapters of the Lamentations, ע *Ayin* and פ *Pe* are found transposed, which may perhaps be attributed to the copyists.

5. The sources of authority in regard to the pronunciation of the Hebrew letters are threefold. (1) The usage of the sister dialects, especially the living Arabic. (2) The observed relations and interchanges of letters in the Hebrew itself. (3) Jewish tradition. In respect to the latter, there are indeed very considerable diversities of usage among modern Jews, which somewhat weaken the evidence drawn from this source. The pronunciation of the Polish and German Jews conforms more to that of the Syriac, while that of the Spanish and Portuguese Jews, which most Christians follow, bears a closer resemblance to the Arabic. But as a counterpoise to this, we have an invaluable traditionary clue to the ancient pronunciation in the manner in which Hebrew proper names are written in Greek letters in the Septuagint. The information, however, derived from this scource, though valuable as far as it goes, is not complete, as the Greek has no adequate representatives for certain sounds of the Hebrew, as e. g. שׂ ע, the former of which is very variously indicated, as עַמֹּרָה, Γομόῤῥα, עֵלִי Ηλι, עֲמָלֵק Αμαληκ.

6. The Hebrews undoubtedly gave to א and ע a sound more or less distinct; the former it is supposed equivalent to an unaspirated *h*, or the *light breathing* (spiritus lenis) of the Greeks, and the latter a very deep guttural, peculiar to Shemitic organs, and which if it were perfectly known, it would probably be impossible to represent in our language. For a full account of the vocal powers of the several Hebrew letters, see Gesenius' Heb. Lex. (Robinson's Translation) under each.

7. Five of the letters, viz. כ, מ, נ, פ, צ, when occurring at the end of words, lose their usual forms, and assume the following:—

Kaph	כ	is written		ך
Mem	מ	"	"	ם
Nun	נ	"	"	ן
Pe	פ	"	"	ף
Tsade	צ	"	"	ץ

8. The following, viz. א, ה, ל, מ, ת, frequently occur in a *dilated* form; as אָ, הָ, לָ, מָ, תָ. This is in order to fill out a line,

and to preclude the necessity of dividing words by a hyphen or otherwise at the end, which is never done in Hebrew.

9. The forms of several of the letters so nearly resemble each other, that they require to be carefully discriminated by the learner at the outset. Let him note their differences as exhibited in the following table:—

Beth	ב	כ Kaph	Zain	ז	ן Nun
Gimel	ג	נ Nun	He	ה	ח Heth
Daleth	ד	ך Kaph	Heth	ח	ת Tav
Daleth	ד	ר Resh	Mem	מ	ט Tet
Vav	ו	ן Nun	Mem	ם	ס Samek
Zain	ז	ו Vav	Tzade	צ	ע Ayin

§ 3. METHOD OF NOTATION.

The Hebrews made use of the letters of the alphabet, in order to denote numbers. For this purpose they divided the letters (including the final ones) into three classes, the first denoting *units*, the second *tens*, the third *hundreds*, in this manner:

9	8	7	6	5	4	3	2	1	*Units.*
ט	ח	ז	ו	ה	ד	ג	ב	א	
90	80	70	60	50	40	30	20	10	*Tens.*
צ	פ	ע	ס	נ	מ	ל	כ	י	
900	800	700	600	500	400	300	200	100	*Hundreds.*
ץ	ף	ן	ם	ך	ת	ש	ר	ק	

Beyond ten they joined a decimal and a unit, thus:—

יא, 11; יב, 12; יג, 13; כ"א, 21; כ"ב, 22; ל"א 31; ל"ב 32; מ"א, 41; מ"ב, 42, &c. For *fifteen* they always employed ט"ו = 9 + 6 = 15, and not יה, because this last is the contraction for the word יְהוָה *Jehovah*. Beyond a hundred their numerals were constructed in the same manner; as קא, 101, קב, 102, קג, 103, &c. To express thousands and higher numbers they began the alphabet anew, placing two dots over each letter; thus א״ 1000, ב״ 2000, ג״ 3000, &c. אתלח = 1838.

Note. This mode of enumeration is not found in the Hebrew Bible, where numbers are always expressed in words, but it is important to be known, as being the method employed by the Masorites, and adopted by Buxtorf in the citation of chapters and verses in his excellent Hebrew Concordance, the value of which, however, would have been greater had he chosen the method by figures.

§ 4. CLASSIFICATION OF THE CONSONANTS.

1. A very natural distinction of the consonants in all languages is one founded on the different organs upon which their pronunciation mainly depends. Letters of the same organ are obviously more closely related to each other than those of different organs, so that if a commutation of one for another should ever take place, we should more naturally look for it to occur between letters of a kindred order than between those which have no mutual vocal affinity. Thus, for example, the substitution of the labial ב *b* for פ *p* is more natural than that of ב for ג, or of פ for the lingual ט, or the sibilant ז. And such we find to be the actual usage of the language. Words of the same signification are found with different letters, but mostly those belonging to the same organ: as גַּו, גַּב, גַּח, *back*; מָלַט and פָּלַט *to escape*; סָגַר and סָכַר *to shut up*; עָלַז and עָלַץ *to exult*. The classification, therefore, founded upon this relation is the following:

(a)	Gutturals	א, ה, ח, ע (אַהֲחַע)
(b)	Labials	ב, מ, ו, פ (בּוּמָף)
(c)	Dentals	ז, ס, צ, ר, שׁ (זְסָצְרֹשׁ)
(d)	Linguals	ת, נ, ל, ט, ד (דְּטָלָנֵת)
(e)	Palatals	ג, י, כ, ק (גִּירְכֵק)

2. Illustrations of the practical utility of this division are to be derived rather from the department of lexicography than of grammar, although some further use will be made of it in § 24. In the mean time, a classification more immediately useful to the learner is one which selects those letters only that are the subjects of some important peculiarity, as,

(*a*). The GUTTURALS: viz., א, ה, ח, ע, to which ר also is closely related from its so frequently conforming to the usages of this class (§ 25). These letters are distinguished by a mode of vowel-pointing and other peculiarities hereafter to be specified (§ 25). Meanwhile they should be thoroughly impressed upon the memory.

(*b*) The ASPIRATES; viz. ב, ג, ד, כ, פ, ת, technically termed *Begadh-Kephath* (בְּגַד כְּפַת).* They are called *Aspirates* from the

* The technical word in this and similar cases is intended merely as a help to the memory. Such terms are a device of Rabbinic origin, and are largely employed in the older Hebrew Grammars.

fact, that when they occur without a Dagesh-point in the centre (§ 12), an *aspirate* or *h*-sound is associated with them in pronunciation. Thus בּ= *bh*, i. e. *v*, which is regarded as vocally equivalent to *v*, while ב= *b*; ד= *th* in *though*,* while דּ= *d*; פ= *ph*, while פּ= *p*; ת= *th* in *think*, while תּ= *t*. As to the two remaining Aspirates ג and כ, although the insertion of the point makes theoretically the same difference, yet as our organs are not capable of expressing it, it is not practically regarded.

(*c*) The QUIESCENTS: viz. א, ה, ו, י, technically termed *Ehevi* (אֲהָוִי). They are so called from their easily losing their appropriate consonant sound, and *quiescing in* or *coalescing with* the preceding vowel. Thus in רָא *râ* the א quiesces in the vowel-sound indicated by the mark under ר, the syllable being pronounced precisely as it would be were the א omitted. So ה in מֶה *meh* quiesces in the vowel-sound pertaining to מ; ו in לוֹ *lo* in that of ל; י in נֶי *ne* in that of נ. This is closely analogous to such cases as *low, lie, shawl*, &c., in English. A fuller account of these letters will be given after the student has become acquainted with the vowel-system, § 18.

(*d*) The SIBILANTS, viz. ס, צ, שׁ, שׂ. It will be sufficient here barely to specify the letters belonging to this class. The peculiarity by which they are marked will be explained hereafter, § 23. 4.

(*e*) The LIQUIDS; viz. ל, מ, נ, ר (לְמַנַּר). These also are often interchanged for each other, as לָחַץ and נָחַץ *to oppress*; עָבֶן and עָכָר *Achan* or *Achar*, pr. name.

(*f*) The *Radicals* and *Serviles*. This is a distinction founded on the fact, that nearly all the words in Hebrew are reducible to triliteral or biliteral roots, the derivatives from which are often augmented by additional letters. Under the *Radicals* therefore are included those letters which occur in the roots only, while the *Serviles* comprise those which are made to *serve* as prefixes, suffixes, &c. in the various modifications which nouns and verbs undergo in the course of formation and flexion. The latter class is composed of the following letters, א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת, which are often arranged for memorial purposes into the words אֵיתָן מֹשֶׁה וְכָלֵב *Ethan, Moses, and Caleb*. On the other hand, no letter of the alphabet is

* It is peculiarly important that the learner, in pronouncing the aspirate ד, accustom himself to give it the precise sound of *th* in *though, this, that*, instead of the sound of *th* in *think, thin*, which is expressed by ת.

excluded from the list of Radicals, although the following, including the remaining half of the alphabet, are never used as *Serviles*, viz. ר, ק, צ, פ, ע, ס, ט, ח, ז, ד, ך.

CHAPTER II.

§ 5. HEBREW VOWEL SYSTEM.

1. *Preliminary Remarks.*—The obvious phenomena of the Hebrew language in its existing state clearly go to prove, that it must have been a *spoken* before it became a *written* language. This is to be inferred mainly, from the fact that consonants only, the more firm, prominent, and indispensable elements of speech, are written. It is indeed difficult for us, in the present improved state of the art of writing, to conceive how words should be exhibited by consonants alone without the aid of vowels, yet the fact that such was the case is indubitable, and on the supposition above mentioned, that the language was familiar to the *ear* before it was addressed to the *eye*, the fact is easily accounted for. As consonants are to words what the bones are to the human body, or the frame-work to a building, so whenever these first elements of speech were written, the requisite vowel-sounds were at once suggested to the mind of the reader, and no difficulty was experienced in coming at the idea intended to be conveyed. To a Shemitic eye the characters למד *lmd*, ברך *brk*, דבר *dbr*, משפט *mshpt*, would immediately suggest the vowel sounds which common usage associated with them in their full enunciation. So, in fact, in many instances in English, the utterance of short syllables is so rapid, that the nicest ear can scarcely distinguish what vowel the speaker or reader has employed. As far, for example, as the enunciation of the vowel in the last syllable of the word is concerned, *father*, *fathir*, *fathar*, *fathur*, *fathyr*, *fathor*, are all in effect the same. In some cases the vowel is entirely lost, as in *bason*, *mason*, *lesson*, *lessen*. Experiment indeed will convince us, that in common pronunciation we habitually expel almost all the short vowels to such a degree, that if we place by themselves the consonants which compose the word, omitting the vowels, we shall still be able to enunciate the combinations about as easily as if the vowels were present. Let the following serve as an example:—

Bkr	Baker
Mrnr	Mariner
Sllr	Seller
Mckrl	Mackerel
Prtnr	Partner
Stggr	Stagger
Nmbr	Number

These instances, which might be indefinitely muliplied, will be sufficient to show, that combinations of consonants, quite as complex as any thing that appears in Hebrew, may be easily read without vowels. Indeed, in the art of stenography the principle of the Hebrew is actually practised upon every day.

2. Still it is evident that this was an imperfect mode of writing, and that cases would occur in which it would be absolutely necessary to express the vowel sounds; e. g. when two such sounds came together, as in דֹּדוֹי *hoi*, גְּלוּי *galui*, &c. The native and inherent tendency, moreover, of all languages to a more perfect developement would gradually work a change in this respect, and writers would become accustomed to insert some kind of vowel signs in the places where they seemed most indispensable. But instead of inventing entirely new signs for this purpose, the first step seems to have been to employ a class of the consonants whose sound naturally approached most nearly to that of vowels. These were the so called *matres lectionis* (א, ו, י,), particularly the two last. The consonant sounds of ו and י are little more than a hardening of the vowels *u* and *i* (§ 7. 1.), and were therefore most frequently used for these vowel sounds, though occasionally for *o* and *e*. The letter א likewise was sometimes used to express the vowel *a*, especially its long sound, as in קָאם *qam*, רָאמוֹת *ramoth*, רָאשׁ *rash*, but this very seldom, since *a*, as the most *native* of all the vowel sounds, requires least of all to be distinguished and signified in writing. Where no vowel was expressed, as in קטל, שכן, פקד, &c., *a* would more naturally than any other be understood as due of course.

3. The wants of a written language, however, were but imperfectly supplied in the expedient above mentioned. It formed but a distant approach to a regular systematic vocalization. More especially would its deficiencies be felt in proportion as the Hebrew ceased to be a spoken language. It then became an object to adopt some method by which the reading and understanding of the sacred text might be rendered easy and certain, and at the same time be permanently and immutably fixed. But this object was not to be effected by a further developement of the alphabet; for the basis of the ancient mode of writing, representing the firmer and more essential elements of words, was considered as sacred and inviolable. An entirely new and independent device was to be adopted, and the result is before us in the very remarkable system of punctuation which has become inseparably interwoven with the text of the Hebrew Scriptures. By a somewhat complicated, but extremely ingenious apparatus of fine points and strokes, not only are the ancient sounds of the language even in their more delicate shades and relations preserved, but also a very ample commentary for the interpretation of the sense afforded.

4. In like manner, should our own language ever become extinct, it is evident that our very anomalous pronunciation of its vowels could only be recorded to posterity by diacritical points. Take for example the sentence, 'When the troŭbled mŏther bĭrd hĕard hĕr yŏung chĭrp, she hŭrried back without fărther delay.' In these few words we have the vowels *a*, *e*, *i*, *o*, *u*, and the dipthongs *ea* and *ou*, where we have placed the accent, all pronounced identically. The method which we should adopt to preserve this pronunciation is just the method which has been adopted for a similar purpose in the Hebrew.

5. The precise date to which this invention is to be referred it is impossible, from the absence of historical data, to fix with certainty. Nor are we any more able to determine the author or authors to whom the credit of it is due. Prevailing opinion indeed assigns the system, if not in its origin, at least in its completion, to a school of Rabbis, who flourished at Tiberias in Palestine,

first letter, the vowel-sound which they are intended to represent. With a view to preserve uniformity in this respect throughout, some Hebrew grammarians write *Sĕgol* (סֶ֫גוֹל), *Kübbuts*, and *Kŏmets-Hateph*.

4. After the vowel-signs above given began to be attached to the text, they often came in contact with the ancient vowel-letters (§ 1. 2.), as, פָּתוֹב, פָּתִיב, and although a double vocalization often thus occurred, the power of the consonant being merged in that of the vowel, yet they both remained unchanged beside each other; the ancient one, because they could not omit the primitive vowel-letter, and the new, because it so far exceeded the old in adaptedness to the end. When ו or י, for instance, thus concur with a sign for a vowel, as in פָּתוֹב, הַקְטִיל it is called *scriptio plena*; when the sign for the vowel stands alone, as in פָּתַב, הַקְטֵל, *scriptio defectiva*. In regard to the actual use, however, of the one or the other of these modes of writing, much was left to the discretion of the transcriber, as the same word is often found in very different forms, e. g. הֲקִרְמוֹתִי *I have raised up*, Ezek. 16. 60, הֲקִמֹתִי Gen. 26. 3, הֲקִרְמֹתִי Jer. 23. 4, or הֲקִמוֹתִי as in other editions. Yet it may be remarked, that the *defective mode* was most commonly employed when a word received an augment at the end, as צַדְקִים, צַדִּיק; קֹלוֹת, קוֹל; זְבוּל, זְבֻלִי; and that in the later books of the Old Testament the use of the *full*, and in the earlier, that of the *defective mode*, is most frequent.

5. Admitting that the present vowel system was elaborated and adopted gradually, as later grammarians are generally agreed was the case, the progressive steps by which the signs arose, were probably the following: (1.) The most simple and ancient we may suppose to have been a point *above* to signify the high sound, and a point *below* to signify the deep or low sound. (2.) These were afterwards, when they began to distinguish each of the five vowels, so limited that (֣) continued to be used for *ō*, (֤) for *ī*, which is in accordance with the nature of these sounds (§ 7. 3.), while (ַ) must have been early appropriated to *a*, because they endeavored, as much as possible, to write the signs *under* the letters, as being the most convenient method. For distinguishing the sound of *e* from that of *i*, they added an additional point to the sign of the latter, thus, (ֵ), which shows the origination of Tseri. The obscurer *u* was expressed by bringing down the *ō*-point to the middle of the letter; and thus a point was always placed in the middle of ו (וּ) whenever that letter was used in the ancient mode of writing to express *u*; when it was not, the more distinct sign (ֻ) was written under the letter, whether the vowel there was long or short; so that both are often mutually exchanged as being perfectly equivalent to each other, as פְּרֻבִים and פְּרוּבִים, אֻלַי and אוּלַי, חֻפָּה and חוּפָּה, זְבוּלָן and זְבֻלוּן. (3.) Lastly came the distinction of sounds as long and short. This applies less to *i* and *u*, because their quantity is naturally more limited, and because from the connection of the word and the ancient mode of writing it can generally be easily inferred; but (ֵ) was distinguished from (ֶ), so that the latter remained for *e*, and the former was used for short or sharp *ĕ*; while (ַ) was lengthened by another stroke to (ָ) for the distinction between *ă* and *â*; and short *ŏ* became represented by the same sign.

6. This last peculiarity is very remarkable; for *â* and *ŏ* could not originally have been written with the same sign. That they are now so written has probably arisen from a confusion in later times of two signs which were originally somewhat similar (ָ) and (ָ or ֹ), and from a like confusion, by the later Jews, of the sounds of *a* and *o* themselves. This incorrect pronunciation of *o* for *a* is still prevalent among large bodies of modern Jews, particularly those of Poland; but it is impossible that the punctuation which in other cases distinguishes long and short vowels so minutely, could have originally set out with this utter confusion of *â* and *ŏ*, and such total forgetfulness of all forms. Great indistinctness and perplexity have actually come into the otherwise clear vowel system from this source; as must necessarily be the case from an attempt to distinguish *different* sounds by the *same* sign. The fact is, that in the present mode the distinction between *â* and *ŏ* has to be determined, not by the symbol, but by a familiar acquaintance with the etymology of the language; so that the object of the sign, which is to be intelligible to the eye, is effectually frustrated.

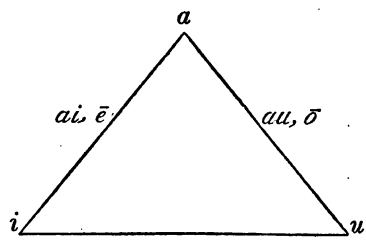
7. Though we have in the above Table distinguished the vowels as *long* and *short*, yet it is to be remarked, that these terms are somewhat loosely employed in this application of them, as the *laws of quantity*, which have been reduced to so exact a system in the Latin and Greek, are altogether foreign to the genius of the Hebrew. The distinction is adopted rather as a matter of convenience, than one of perfect accuracy; although it has still such a general approximation to truth, that while the learner is in no danger of being led by it into any material error, it will be found, from its superior simplicity, to possess decided advantages over the complex and elaborate classifications of some modern grammarians. Of the vowels denominated *long*, those which are accompanied by a *quiescent* (§ 4. c.) or *impure* (§ 7. 5.) letter, are best entitled to that character, viz., Hireq Magnum, Holem, Shureq, and Segol. Kamets is in itself more doubtful. It stands in many cases for a vowel originally short, and can only be considered long from the syllable's closing with a vowel sound, or having the tone accent upon it. Thus in דָּבָר, זָהָב, where both these conditions exist, the original form of the words was undoubtedly דַּבַר, זַהַב, but the pointing has been changed in consequence of the operation of the causes mentioned § 27. c. And the Kamets is said to be *long*, principally for the reason that it is *longer* than the Pattahh. So with Tseri in שׂוֹפֵט, where it is put by the force of the tone for Segol (שׂוֹפֶט), while the Holem in the first syllable is intrinsically and immutably long. On the contrary, the Kamets in אָבוֹת, being used for original Pattah (אַבוֹת) is only adventitiously long. See a fuller developement of the principles regarding the *quantity* of the vowels, § 27.

§ 7. VOWEL SOUNDS AND LETTERS.

1. The primary and fundamental vowel sounds of the Hebrew and the Shemitic languages generally are those represented by the

letters A, I, U.* Of these A is the purest and most *native* sound, and is consequently predominant in the language. I and U, being pronounced with a more distinct compression of the anterior organs, are of firmer and more substantial sound, and hence they easily change into their still firmer semi-vowels J (pron. *yea*) and V, and are also, from their close inter-relation, easily attracted to and exchanged for each other, I being only the sharper, U the obscurer sound, but both being deeper than their common opposite A.

2. These radical vowel sounds have, however, a very strong tendency to *softening*, so that each sound may be changed into a feebler one closely related to it. A, for instance, becomes broader and descends to E ; I and U expand themselves, and ascend to E, O ; while the dipthongs *ai* and *au* melt into the softer sounds ē and ō, which again, as a possible case, may be further changed into the simple ĭ and ŭ. This mutual affinity of the vowel sounds may be not inaptly represented to the eye by the following diagram ;—



Let the experiment be made according to this scheme, and it will be found, that in passing vocally from *a* to *i* the opening of the lips is the most elongated, and in passing from *a* to *u*, the most contracted, that the muscles of the mouth will admit; and that *ai* and ē on the one side, and *au* and ō on the other, represent the natural intermediate sounds between these extremes. The mouth is in fact in this case converted into a kind of tube, which is lengthened or shortened according as the sound of *i* or *u* is to be given. This view of the subject is important from the fact, that the reciprocal

* It is important for the learner to be advised in the outset, that the English letters here and elsewhere employed to illustrate the vowel system, have not their ordinary sounds. On the contrary, they are to be considered as representing the sounds assigned to them in the preceding Table (§ 6.) in the column headed 'power.' With our utmost efforts, it is impracticable to attain perfect precision in this point, but our remarks may perhaps be sufficiently intelligible if it be recollected that A (ā) is to be sounded as *a* in *far, father ;* E (ē) as *a* in *hate:* I (ī) as *ee* in *queen ;* and U (ū) as *oo* in *moon.*

changes and commutations of the vowels, hereafter to be detailed, are governed in great measure by the mutual affinities here disclosed.

3. Now it so happens that the three dominant vowel sounds above exhibited correspond so nearly with those indicated by the *Evi* letters א, ו, י, that the latter have not only been considered by grammarians as representatives of the former, but also as affording a philosophical basis for the arrangement of the whole of the vowel signs into three distinct classes coinciding with these three leading letters. They will of course be ranged as follows:—

Ist Class; A-sound, corresponding Vowel-letter א.
- ◌ָ Kamets.
- ◌ַ Pattah.
- ◌ֶ Segol, long.

IId Class; E and I-sound, corresponding Vowel-letter י.
- ◌ִי and ◌ִ Long Hireq.
- ◌ִ Short Hireq.
- ◌ֵי and ◌ֵ Tseri.
- ◌ֶ Segol short, and ◌ֶי long.

IIId Class; U and O-sound, corresponding Vowel-letter ו.
- וּ Shureq.
- ◌ֻ Kibbuts.
- וֹ and ◌ֹ Holem.
- ◌ָ Kamets Hateph.

The vowels belonging to any one class are termed *kindred* to each other. Those of the first class are denoted by *vowel-signs* alone. In both the other classes the long are distinguished by an accompanying vowel-letter or quiescent usually termed *homogeneous*. Of these quiescent letters, and of the manner in which they are combined in pronunciation with the several vowels, see § 18.

4. Gesenius objects to the phraseology which represents a vowel-letter (either א, ו, י, or ה) as *resting* or *quiescing* in a vowel-sign, and proposes so to modify the expression, that it shall be said, that such a letter is pronounced *as* or *by* such or such a vowel. Thus, for instance, he would say that

י is expressed *by* Hireq, Tseri, or Segol;
(◌ִ, ◌ֵי, ◌ֶי)

ו *by* Holem and Shureq (וֹ and וּ).

As the common method, however, besides being far more brief and convenient, is founded on a distinction of the *Ehevi* letters as *quiescent* and *moveable*, for which there appears to be a sufficient ground, it is doubtful whether the phraseology either will be done away or ought to be; and we have accordingly retained it in the present work.

5. It may here be remarked also, that vowels to which quiescent letters properly belong, whether written or not, are sometimes termed *impure*, while those destitute of such an accompaniment are styled *pure*. Thus the vowels in בָּא, רֹאשׁ, בֵּרֵךְ, קוֹל, קוּם, are *impure*; and so also are those in נִר, קַל, and the final ones in שָׁלֹמ, the true form of the words being נֵיר, קוֹל, שָׁלֹמִים; a fact, however, which can only be determined by a knowledge of the etymol-

ogy of the words. On the other hand, the vowels in אָב, יָד, לֶב, מִן, are *pure*. The distinction, however, is not of much practical importance, being in fact nothing more than a different mode of saying that a vowel has or has not a quiescent united with it. Yet the terms are occasionally employed in the subsequent pages.

OBSERVATIONS ON THE VOWELS.

I. *The Long Vowels.*

(*a*) KAMETS (ָ=â). This point is sometimes called *Kamets long*, to distinguish it from *Kamets Hateph*, of the same form, but having the sound of short *o*. Rules for distinguishing them will be given in a subsequent section, § 19. As to the pronunciation of Kamets, there is no small diversity of usage, both among Jews and Christians. By the Spanish and Portuguese Jews it is sounded as *a* in *far*, e. g., בָּרָא *ba-ra*; by the German and Polish Jews as *o* in *bone*, e. g., בָּרָא *bo-ro*. In this country the authority of Prof. Stuart's Grammar, in the first instance, has given currency to the intermediate sound of *a* in *hall*, and that sound was adopted in the first edition of this Grammar, especially from its standing in such marked distinction from Pattah. But on further reflection, I have seen reason to give a decided preference to the sound of *a* in *far*; for, (1) The sound of *a* in *hall* is nowhere, that I can learn, given to Kamets out of our own country. To the Hebrew scholars both of Germany and England it is wholly unknown; nor is it ever heard among native Jews in any part of the world. (2) The scheme of vowel-sounds exhibited § 7, agrees with this sound of Kamets, and with no other. The primitive and most natural sound of the vowel is undoubtedly that which is made by simply opening the mouth and expelling the breath from the lungs; and this is clearly the sound of *a* in *far*. But if Kamets does not represent this sound, it has no representative, for Pattah, which comes nearest to it, requires some degree of compression of the organs. On the whole, therefore, the author does not hesitate to recommend to the student of Hebrew to accustom himself from the outset to give to this vowel the sound above indicated. Though perhaps less euphonous, it is more proper.

PRAXIS.

אָ, בָ, דָ, נָא, מָא, קָה, שָׂה, לָךְ
â, bâ, dâ, nâ, mâ, qâh, sâh, lâk.

(*b*) TSERI (ֵ=ē) This vowel is always written under the line, and is marked by no special anomalies or peculiarities.

PRAXIS.

אֵ, תֵ, מֵ, גֵ, רֵא, פֵּה, רֵי, שֵׂה
ē, tē, mē, gē, rē, pēh, rē, sēh.

(*c*) HIREQ *magnum*, or *long* (ִי=ī). The letter Yod (י) in connection with this vowel is termed its *fulcrum*. It is a usual, but not an invariable attendant of the vowel; being omitted, for instance, though analogically due, in נִר (נִיר) *nīr*, דָוִד, (דָוִיד) *Dâ-vīdh*, חוֹרִד (חוֹרִיד) *hō-rīdh*. The presence of the י is, however, with few exceptions, the grand mark of distinction between

Hireq magnum, or *long*, and *Hireq parvum*, or *short*. Accordingly דִּיל is pronounced *dīl=deel*, while דִל has the sound of *dĭl*; and so generally.

PRAXIS.

בִּי, בִי, דִּין, גִּיל, מִין, זִיף, רִיק

rīq, zīph, mīn, gīl, dīn, vī, bī.

(*d*) HOLEM (וֹ=ō). Here also the ו, like the י in the case of Hireq, is merely a *fulcrum* to the vowel, which is essentially complete in the point (ֹ) written above the line. The ו accordingly is very frequently omitted, as קֹל *qōl* for קוֹל; תֹּהוּ *tō-hū* for תוֹהוּ. As a general rule, the ו, when thus used as an appendage to Holem, loses its original consonant power, and *quiesces* in the Holem (§ 18). This is obvious in the examples just given. But there are numerous cases where this quiescence does not take place. If, for instance, the ו has the Holem-point *above* and a vowel *under* it, it is to be pronounced as a consonant; e. g., יְהוֹוָה *yĕ-hō-vâh*, not *yĕ-hō-âh*; לֹוֶה *lō-vēh*, not *lō-ēh*; קֹוִים *qō-vīm*, not *qō-īm*. In like manner, the word עָוֹן for עָוֹן is pronounced *â-vōn*, though the ו be destitute of a vowel subscript. The point in this case ought to incline a little to the left of the apex of the ו, but Hebrew types are seldom constructed with sufficient accuracy to mark this distinction. The relation of Holem to the diacritical point over שׁ and שׂ is peculiar. In order to avoid the concurrence of two points, which would happen when וֹ is preceded by שׁ, as in שׁוֹנֵא, or succeeded by שׁ, as in מוֹשָׁה, the ו is in such cases often omitted altogether, and the words written שֹׂנֵא and מֹשָׁה. When thus used, the point performs the double office of marking the vowel and distinguishing the letter; as it shows, in the above examples, that the first is to be pronounced *sō-nē* (not *shō-nē*), and the second *mō-shēh* (not *mō-sēh*). The general rule, therefore, is, that the point over the right tooth of שׁ (שׁ) is to be read as Holem *if the preceding letter has no vowel of its own*; as מֹשֵׁל *mō-shēl*, דָּרֹשׁ *dâ-rōsh*, חָשֹׁךְ *hō-shĕk*, שְׁלֹשִׁים *shĕ-lō-shīm*. That over the left is to be read as Holem *if the* שׁ *has no vowel point of its own, but the following letter has*; as שֹׁבֵר *sō-vēr*, שֹׁחַט *sō-hăt*, נְשֹׁאִים *nĕ-sō-īm*. On the other hand, שׁ with two points, *beginning* a word is read *sho*, as שׁמֶר *shō-mēr*, but ending a word or syllable is read *ōs*, as יִרְפֹּשׂ *yīr-pōs*; consequently in the middle of a word it is to be read as *s* when it has either a vowel or a Sheva (§ 9); as בָּשְׂמֹם *bō-sĕm*, נְשֹׂאִים *nō-sĕ-īm*.

PRAXIS.

בּוֹ, בוֹ, דּוֹם, כֹּל, שֹׁן, חֹשׁ, חֹשֶׁה

hō-sēh, hōsh, sōn, kōl, dōm, vō, bō.

(*e*) SHUREQ (וּ=ū). This vowel-point always follows the consonant to which its sound belongs, and is written in the bosom of its fulcrum ו, from which it is never separated. It is not however to be confounded with Dageshed Vav (וּ), of the same form. They are distinguished by Shureq's never having a vowel under it, whereas Dageshed ו always has either a vowel or a Sheva under it, except when Shureq follows it. Thus קוּם is read *qūm*, but קוּם is sounded *qīv-vâm*. So רָוְדָה *răv-vâh*, יְצַוְּדֶה *yĕ-tzăv-vēh*, but קָוּוּ *qăv-vū*, without

a vowel subscript. Shureq at the beginning of words is pronounced like אוּ *ū = oo*; as וּמִי *ū-mî*, not *vū-mî*; וּבֵן *ū-vēn*, not *vū-vēn*; וּפָרָת *ū-phâ-râh*, not *vū-phâ-râh*.

PRAXIS.

גּוּ, לוּן, רוּב, רוּבוּ, נוּן, רוּחוּ, רִיבוּ, רִיחוּ
gū, lūn, rūv, rū-vū, nūn, rū-vū, rîv-vû-hū, rîv-vū,

2. *The Short Vowels.*

(*f*) PATTAH (ַ = ă). Pattah, as a general rule, is short. In some cases it presents an anomalous appearance by being connected with a quiescent, as לְקַרַאת, לַאדֹנָי, לַיהוָה, מִלַּאכְתּוֹ, but these cases are few, and owing to special causes, the consideration of which is not appropriate here. See § 26. 3. When occurring under the final Gutturals ח, ה, ע, it is sounded, contrary to usual analogy, *before* instead of *after* the letter under which it stands, as רוּחַ *rū-ăh*, not *rū-hă*; מָשִׁיחַ *mâ-shîăh*, גָּבוֹהַּ *gâ-vō-ăh*, שָׁמוֹעַ *shâ-mō-ă*. It is then called *Pattah Furtive*, of which see § 11.

(*g*) SEGOL (ֶ = ĕ). This, though classed with the short vowels, is long in the following cases; (1) when standing in a simple syllable (§ 8. 6.), as כֶּסֶף *kĕ-sĕph*, מֶלֶךְ *mă-lĕk*; (2) before the quiescents א, ה, י; as מִקְנֶה *mîq-nĕh*, not *miq-nĕh*; מֶה *mēh*, גֶּא *ge*, צֶא *tzē*; (3) before a Guttural in which there is an *implied* Dagesh (§ 25.); as אֱחָזִר *ĕ-khhâv* for אַחֲזִר *ăh-hâv*; הֵחֲרִים *hē-hâ-rīm* for הַחֲרִים *hăh-hâ-rīm*. In all such cases Segol is to be pronounced like Tseri.

PRAXIS.

בֶּל, מֶט, בֶּטֶן, נֶפֶשׁ, מוֹרֶה, עֹלֶה
bĕl, mĕt, bē-tĕn, nĕ-phĕsh, mō-rēh, ō-lēh,

(*h*) KIBBUTS (ֻ = ŭ). Kibbuts is not unfrequently used as a substitute for Shureq; as קֻמוּ *qū-mū* for קוּמוּ; קָטֻל *qâ-tūl* for קָטוּל. In this case it is long, and is called *Kibbuts vicarious*. It generally has this character when not immediately followed by a *Dagesh forte* (§ 16.); as גְּבֻלְכָה *gĕ-vū-lĕ-kâ* for גְּבוּלְכָה. But when it stands in a mixed syllable (§ 8. 6.) it is usually *short*; שֻׁלְחָן *shŭl-khŏn*, קֻבָּה *qŭb-bâh*.

PRAXIS.

אֻם, לֻקַח, גֻּזָל, כֻּלָּם, כְּרֻבִים
ŭm, lŭ-qâh, gâ-zūl, kŭl-lâm, kĕ-rū-vīm,

(*i*) KAMETS HATEPH (ָ = ŏ). This vowel agrees in form with Kamets. The rules for distinguishing them will be better given after settling some preliminary points necessarily involved in the distinction. See § 10.

GENERAL PRAXIS.

☞ Each of the vowels to be named and its representative sound stated by the learner.

אָ, בָּ, בַּ, מַךְ, שִׁים, טָל, חָם, לָד, דִּיל, כּוֹל, לֹא, יָד, קוּם, סוּס,
â, bâ, bă, măk, shīm, tăl, hŏm, lād, dīl, lōd, lō, yădh, qūm, sūs,

אוֹר, מִרְן, סוֹד, פֶּה, בִּרְיָן, אוֹר, הִרְא, הוּא, רֶה, בֵּרְא, מֵם, שֵׁם, לֶךְ, נִיר, פֶּל, מֶט, אִרְשׁ,
ôr, mîrn, sôd, phĕ, bîrĕn, ôr, hîrĕ, hū, rĕh, bērĕ, mĕm, shĕm, lĕkh, nîr, phĕl, mĕt, îrsh,

עוֹר, נֹאד, מָן, שֶׁשׁ, רֹאשׁ, כּוֹס, דָּם, אֵת, רוֹם, עַל, בֵּין, בֵּן, לִי, אֵן, רוּם, טוֹב.
ôr, nōd, mān, shĕsh, rōsh, kōs, dām, ēth, rōm, ăl, bēn, bēn, lî, ēn, rūm, tōv.

CHAPTER III.

§ 8. SYLLABICATION.

1. *Preliminary Remarks.*—There exist in Hebrew, essentially, three gradations of sounds;—(1) The *Syllable*, as the first and most simple sound, a sound intrinsically forming a member of a word, yet capable of being viewed and treated as independent and separable; (2) the *Word*, generally polysyllabic, and in that case holding together and uniting all its syllables by means of one syllable distinguished by the tone, but still closely connected with the proposition; and (3) the *Proposition*, or a limited expression of thought, generally consisting of several words, keeping all its words together by the sense of the speaker as indicated by the rise and fall of the vocal intonations, and particularly by the pause at the end. The movements of all oral sounds are within this circle, and the three governing principles are (1) the *vowel* for the syllable, (2) the *tone* for the word, and (3) the *sense* and the *pause* for the proposition.

2. In the *syllable*, vowel and consonant form an inseparable whole, but the vowel is the centre, the power which alone moves and unites. A vowel is a sound in itself distinct, either uttered pure (*a*), or compressed by the organs above or below (*i*, *u*) according to § 7. 1, but still resounding uninterrupted from the open mouth. This vowel-sound, however, though in itself a pure breathing, is at the same time sustained and modified by the intrinsically mute action of the organs of speech, viz. the lungs, throat, tongue, and palate (i. e. by the consonants); and since these sounds are much more manifold than the vowels, the number of possible syllables is very great. The vowels, therefore, properly considered, are the animating elements of the language, but compared with the shorter but firmer consonants, they are merely its finer, feebler, more pliable part, and hence in the formation of words the nicer and more intellectual distinctions of meaning are produced by them. At the same time it is to be remarked that although vowels and consonants are essentially different, yet there are certain mutual approximations between them, as *i* (*ee*) and *u* (*oo*), which are formed by a contraction of the organs, are more firm and substantial, i. e. come nearer the nature of consonants, than the pure *a*. And so of the consonants themselves, some are harder, and some more soft and liquid than others.

3. As a general characteristic, the Shemitic languages are well supplied with vowels-sounds, and for the most part avoid a concurrence of closely joined consonants, particularly at the beginning of a syllable, § 9. 1. This principle is most deeply interwoven with the whole system of word-formations, and constitutes one of the fundamental peculiarities of this family of languages. The Hebrew, however, is not the most vocalic of the Shemitic languages, and especially *is it incapable of sustaining a short vowel in a simple syllable* (§ 27.), as the Arabic in *kă-tă-lă*, and the Greek in *ĕ-yĕν-ĕ-rō*. A short vowel can only remain in such a syllable when the tone sustains and animates it with new power; in other cases, as a general rule, it falls away. But as this does not

invariably happen, whenever, from any cause, a vowel originally short remains in a simple syllable, it regularly becomes long to sustain itself, § 27.

4. The general nature of the Hebrew syllable may be deduced from what we have now said. As the language according to a fundamental rule tolerates no short vowel in a simple syllable, therefore to form a syllable there must be a vowel supported by its own inherent length, or by its relative position in the syllable. With this very important preliminary principle before us we are prepared to enter upon the detail of the constitution of syllables, upon which, when once the letters and vowel-signs are mastered, the whole art of reading Hebrew depends.

5. Syllables in Hebrew are either *simple* or *mixed*; or, as they may be otherwise termed, *open* or *close*.* A *simple* syllable is one which terminates in a vowel sound, whether with or without a quiescent letter, בָ *bâ*, נָ *nâ*, רָ *rē*, without a quiescent; בָּא *bâ*, לֹא *lō*, מִי *mī*, זֶה *zēh*, with a quiescent. Such a simple or open syllable usually terminates in a long vowel, but it may have a short one, provided it be accompanied by the tone (§ 27.), as מַיִם *mă-yĭm*, בְּרִית *bă-yĭth*.†

6. A *mixed* syllable is one which terminates in a consonant sound, as אֵל *ĕl*, אַט *ăt*, מוּת *mūth*, כּוֹל *kōl*. So in לָמַד *lâ-mădh*, מֶלֶךְ *mē-lĕk*, בְּרִית *bă-yĭth*, the first syllable is simple, the second mixed. The vowel for the most part in such close or mixed syllables is short, being compressed in utterance and firmly attached to its connected consonant. It is only when the tone adds its influence at the end of a word that the voice permits the vowel in a mixed syllable to be sounded full without compression, as בָּם *bâm*, דָּבָר *dâ-vâr*, מַלְכָּם *măl-kâm*, where it is long. See § 21.

7. We have remarked above that although the Hebrew, as a general rule, tolerates *only one consonant at the end of a syllable in the middle of a word*, yet a *final syllable*, which is freer and more sonorous, may admit of being closed with two different consonants. To this, however, it is requisite that the pronunciation of the last consonant in such a combination should be easy, that is to say, that it should be a letter capable of being so attached as to be distinctly heard, especially after a liquid, as אֶרֶד *ărd*, נֶרְד *nērd*, הִגְדִּלְתָּ *hīg-dălt*, כָּחַבְתָּ *kâ-thăbt*, יַשְׁקְ *yăshq*. But where this condition does not exist, then a very short toneless vowel is inserted as *euphonic* or *auxiliary* before the last consonant, namely the short *e* (Segol), the most spontaneous sound in these and similar cases,

* Instead of *mixed*, Ewald usually employs the epithets *compound* or *shut*; a half-mixed he denominates a *half-shut* syllable. This phraseology is occasionally followed in the present work.

† The perpendicular stroke in these words (׀) technically called Metheg (§ 17.), is used as an accent to denote the tone-syllable. It is employed for a similar purpose generally throughout the work, except in the chapter which treats expressly of Metheg.

as סֵפֶר for סְפָר, קֹדֶשׁ for קָדְשׁ. The particular cases in which this *euphonic* vowel is or is not used, can only be understood by a knowledge of the principles of formation. The following may serve as an epitome of them. (1) In the second pers. sing. fem. pret. of the verb universally (קָטַלְתְּ) the hard sound is always retained, because ת attaches itself easily and closely to any consonant. (2) In those verbal forms which are produced by apocopation (§ 34. 4.) the euphonic vowel is introduced only occasionally, as יִרְבְּ *yirv*, and יִרֶב *yi-rev*. (3) All the nominal forms constituting the class called *Segolates*, described hereafter, regularly adopt this mode of facilitating their pronunciation, as מֶלֶךְ for מַלְכְּ, חֹדֶשׁ for חֹדְשׁ, &c.

§ 9. SHEVA.

1. As before remarked, a leading and fundamental peculiarity of the Shemitic family of languages is, that they are rich in vowel sounds and do not tolerate a great accumulation of consonants, and especially that they never begin a syllable with two or more closely joined consonants, as often happens in European languages, e. g. κτεινω, σπλαγχνα, *Ptolemy, bdellium*, &c. But while this is the case, it is a remark of equal importance, that the genius of the Hebrew forbids *that any word or syllable should begin with a vowel.* A simple consonant must always necessarily *precede* the first vowel in a word, although such consonant may be either one of the weakest class, a mere gentle breathing, answering to the *spiritus lenis* of the Greeks (§ 25. 1.), as אֹמַר *'ōmăr*, וּמִין *'ŭmīn*, אֶכְתֹּב *ĕktōb*, יִשְׁאַל *yĭsh-ăl*, or one of the most firm and substantial, as הַר *hăr*, לוֹ *lō*, מִכְתָּב *mĭk-tâv*.

2. As the language then has an insuperable repugnance to such a combination of sounds as is heard in the English words *brand, bled, tramp*, &c., in order to avoid this, the Hebrew adopts a peculiar expedient in the use of the character called *Sheva* (שְׁוָא), indicated by the figure (:) and representing the light fleeting vowel or half-vowel sound of *ĕ* in its most hurried pronunciation, as in *tetigit* in Latin, or *tenement* in English. Thus פְּרִי *pᵉrī*, not *prī*; כְּסִיל *kᵉsīl*, not *ksīl* or *xīl*; בְּנוֹ *bᵉnō*, קְטֹל *qᵉtōl*, all which are to be regarded as strictly monosyllables. According to this analogy the words above mentioned would be pronounced *bᵉrand, bᵉled, tᵉramp*, &c. This Sheva is termed *simple* to distinguish it from the *composite Shevas* peculiar to the Gutturals, of which an account will hereafter be given (§ 10). It is found at the beginning and in the middle of words, but as a general rule, a consonant at the end of a word does not receive Sheva, as אֵם *ēm*, קָטַל *qâtăl*. This is owing to the fact,

that as one main object of the Sheva is to indicate the absence of a vowel, its insertion under a final letter is unnecessary, because from the very principles of formation, almost all words end in a consonant without a vowel, so that the last consonant may safely be *assumed* to be vowelless. To this, however, there are the following exceptions; (1.) When the final letter is ך, which always takes it, as רַךְ *răk*, מִמֶּלֶךְ *mē-lĕk*. (2.) When a word ends in two consonants both receive Sheva, as יַפְתְּ *yapht*, יֵשְׁתְּ *yēsht*, הִגְדַּלְתְּ *higdalt*. (3.) When the final letter has Dagesh (§ 12.) inscribed, Sheva is written, as אַתְּ *ăt*, שִׁמַעְתְּ *shâ-mă-ăt*, נָתַתְּ *nâ-thăt*, יִרַחְּ *yĭ-hhăd*. (4.) In the following anomalous cases it also occurs, viz. חֲיֵרֵתְּ *hâ-yēth*, and בָּאתְּ *bâth*, 2 Sam. 14. 2, 3. But wherever a letter occurs without a Sheva either in the middle of a word, or at the end after a Sheva, it denotes that such letter has no consonant power in such a position, but is to be considered as wholly mute or quiescent (§ 18.), as חֵטְא *hhēt*, בֵּן *bēn*, עָלֶךָ *â-lē-kâ*, עָלָיו *â-lâv*. The א in such cases as חֵטְא above, וַיְרָא *vā-yăr*, הֶבְרֵאתָ *hē-vē-thâ*, &c., is termed *otiant* or *in otio*, as is also י in such words as עָלָיו, דְּבָרָיו, בָּנָיו, &c.

3. It is to be borne in mind, that we are here considering Sheva entirely in reference to its office *as an element of pronunciation*. But its use in the language is by no means limited to this. Its very name, as usually interpreted (שְׁוְא *vanity, vacuity, nothingness*), carries in it a striking intimation of another end designed to be answered by it, viz., to denote the absence or *negation* of a vowel, and that too as the result of the operation of established laws, and not as the consequence of oversight on the part of transcribers. Viewed in this light, it is not properly to be regarded as a vowel, *but as the substitute for a vowel*, in which relation it enters essentially into the system of vowel-changes hereafter to be detailed.

It may also be observed, that although the primitive and most legitimate sound of the simple Sheva is properly represented by the short *ĕ* as above described, yet it would seem, from the hints of the early grammarians and the usage of the Septuagint, that its sound was in many cases modified by that of the following vowel, so as occasionally to approximate nearer to the sound of *a*, *i*, *o*, or *u*, than of *e*. Thus, for instance, in the Greek of certain proper names, we find סְדֹם represented by Σοδομα, שְׁלֹמֹה Σολωμων, שְׁמוּאֵל by Σαμυηλ, and צְבָאוֹת by Σαβαωθ. This is similar to the Latin *momordi, pupugi, pepigi*. So in דְּבַר, as the Sheva is a substitute for Kamets (דָּבָר), the Rabbins inform us that the original vowel exerts some degree of influence upon the Sheva, causing it to be sounded very nearly as d^a *văr* instead of d^e *văr*. In like manner before a Guttural the same effect is produced, as דְּעוּ d^u *ū* instead of d^e *ū*. But however this might have been anciently, such niceties of utterance are now not at all regarded, but simple Sheva when vocal has always one uniform sound, viz., that of short *e* as above stated.

4. In allusion to its office as aiding in the enunciation of initial consonants, Sheva is termed *mobile, moveable* (נָע),* i. e. *vocal, audible, sounded;* but when occurring at the end of a syllable, *quiescent* (נָח), i. e. *silent, unpronounced.* The former character it of course uniformly sustains,

(*a*) At the beginning of words, as לְבָב *l*ᵉ*vâv*, דְּרוֹ *d*ᵉ*rō*, דְּבָרִים *d*ᵉ*vârim*.

(*b*) In the middle of words after another Sheva, as יִקְטְלוּ *yĭq-tᵉlū*, מִזְבֵּחַ *mĭz-bᵉḥa*.

(*c*) Under a Dageshed letter (§ 12.), as קִטְּלוּ *qit-tᵉlū*, לִבְּכֶם *lĭb-bᵉkĕm*. This is evidently equivalent to the foregoing, as such letter is to be considered as reduplicated, and each accompanied with Sheva; thus קִטְּלוּ = קִטְטְלוּ; לִבְּכֶם = לִבְבְכֶם.

5. In other instances the character of Sheva as vocal or silent depends upon its peculiar relation to the syllable, which is less easy to be determined. The only question in any case is, whether it begins or ends a syllable. If the former, it is vocal; if the latter, silent. The solution of this point depends, as a general rule, *upon the quantity of the preceding vowel.* If the vowel be short, the Sheva is silent and the syllable of course mixed, as מַקְטִיל *măq-tīl*, נִלְמַד *nĭl-mădh*. If the vowel be long, the previous syllable being already complete, the Sheva goes to the succeeding one, and becomes vocal, just as at the beginning of a word, as קָטְלוּ *qâ-tᵉlū*, תֵּלְדִי *tē-lᵉdhī*. This effect however is reversed whenever the tone accent falls upon such a long vowel, it being an invariable rule in Hebrew, that *a long vowel with the tone should make with the ensuing Sheva a mixed syllable, as* שׁוֹבְנָה *shōv-nâh*, תִּקְטֹלְנָה *tĭq-tōl-nâh*. The fact of accentuation alone here renders the syllable mixed, nor without a knowledge of this fact could the learner determine whether in the above cases the correct pronunciation were *shōv-nâh, tĭq-tōl-nâh*, or *shō-vᵉnâh, tĭq-tolᵉnâh*. But there is usually no difficulty in ascertaining the tone-syllable of words, and consequently little or none in determining the true character of the Sheva. On the tone see § 21.

6. It is to be remarked, however, that the line of distinction which we, in common with most grammarians, have drawn above between vocal and silent Sheva, is not in fact always so broad as

* A *moveable* letter is one which is *pronounced.* The term is used to distinguish such letters from those that are from any cause *quiescent.* A *moveable* Sheva is the same as a *vocal* Sheva.

might be inferred from our statement. A multitude of cases occur in which the Sheva cannot in strict propriety be considered as either fully vocal or silent; as for instance, where a vowelless consonant, and therefore one requiring Sheva, belongs neither to the preceeding nor to the succeeding syllable entirely, but floats, as it were, between them both. Thus in יַלְדִי the pronunciation is not properly *yăl-dhē*, nor *ya-l^edhē*, but rather *yall^edhē*. So בִּכְתֹב *bikk^ethōv*, not *bĭk-thōv*. In like manner, such cases as הַלְלוּ *hall^elu*, הִנְנִי *hinn^enī* are doubtless to be resolved on the same principle, though generally treated as having Dagesh forte (§ 12. 2.) implied. This kind of Sheva, which is of indispensable importance in explaining the peculiarities of Dagesh lene (§ 12. 7.), may be very appropriately termed *floating Sheva*, or *Sheva medial*, and the imperfectly mixed syllable which it forms, *a half-mixed* or *half-shut* syllable. The cases, however, in which such syllables arise, can be learned only from the principles of formation as detailed § 12. 10. *a*.

7. Those compound syllables whose final consonant is identical with the first consonant of the succeeding syllable, like קָלּוּ *qāl-lū*, קָלֶּם *qūl-lâm*, צִלּוֹ *tsīl-lō*, are marked by several peculiarities which require to be distinctly stated. As the sound arising from such a concurrence of letters is little more than a thickening or prolongation of the sound of one of them, it was doubtless deemed sufficient to express but one in writing. It will be evident, moreover, upon consideration, that when the two consonants only produce the same sound prolonged, the vowel is not so compressed as before two differing consonants which clash with one another. The sound of Pattah, for instance, is more open and free in גַּלִּינוּ *găl-lī-nū* than it is in בַּנָּתָ *băn-tâ*, that is to say, the voice more easily dwells longer on the vowel in the former than in the latter. This is made still clearer from the fact, that in several instances, from the natural great protraction of the previous vowel, an adventitious letter has actually intruded itself, and prevented the usual reduplication, as קִרְמוֹשׁ for קִמּוֹשׁ, *a prickly weed*, Hos. 9. 6, פִּרְלֶגֶשׁ for פִּלֶּגֶשׁ *concubine*, Judg. 19. 1, 2, מוֹרִירִים for מוֹרִדִּים *threshing sledge*, 1 Chr. 21, 23, דַּרְמֶשֶׂק for דַּמֶּשֶׂק *Damascus*. But it is by no means uniformly the case that the same consonants coming together do thus coalesce in sound, for in order to render such a reduplication distinctly audible, a peculiar and appropriate condition of the sounds themselves is necessary. It is only possible for them to unite when there is not an immutable long vowel either between or before the two sounds to keep them apart, as is the case in סְבוּבִים, מְסוֹבְבוֹת. Still less is the effect possible if the first of these consonants is in itself double, since its vowel is then as firmly supported as if it were long, as חַפַּלְ. As a general rule, the reduplication is most easy when the letters stand between two distinct vowels; and firm consonants are more capable of it than weak or liquid ones, and the unaspirated than the aspirated.

Hence there are gradations according to which it takes place. At the end of a word without a vowel it is of course impossible, § 12. 2. Again, if the consonant to be doubled begins the following syllable *without a distinct vowel*, as in שַׁלְּחָה, וַיִּחַר, it is more difficult, particularly in rapid utterance, to hear the reduplication distinctly, and it gradually disappears; as is evident from the omission of Dagesh in the above and multitudes of similar words, especially those of very frequent occurrence. Thus וַיְדַבֵּר *and he spake*, for וַיְדַבֵּר; וַיִּשְׂאוּ *and they raised*, for וַיִּשְׂאוּ; חַלְּלוּ *praise ye*, for חַלְּלוּ; הִנֵּנִי *behold me*, for הִנֵּנִי; כִּסְּאוֹ *his throne*, for כִּסְּאוֹ; and often with ק, as מַקְלִי *my staff*, for מַקְלִי; מְבַקְּשִׁים *seekers*, for מְבַקְּשִׁים.

§ 10. COMPOSITE SHEVA.

1. The essential nature and functions of all the Shevas are the same. They are a device for marking the various transitions from a purely consonantal to a distinctly vocalic utterance, which is effected by interposing the most fleeting and hurried sounds of *a*, *e*, and *o*, where the exigency requires them. Of these that of *ĕ* (simple Sheva) is the most spontaneous and frequent, and this occurs in connection with every letter of the Alphabet except the Gutturals. The pronunciation of *these* is so peculiar, that it cannot but modify in some degree that of the associated Sheva. The Gutturals having themselves a sound more open and kindred to *a*, they necessarily impart a portion of their own power to the accompanying Sheva, making its sound more distinctly vocalic. While therefore the punctuators have properly left the original sign of the Sheva in its place, they have connected with it the sign of each of the short vowels *ă*, *ĕ*, *ŏ*, to indicate more clearly the real character of the sounds to be uttered. These are usually termed by Jewish grammarians the *Hateph*-vowels (חֲטֵפִים *hurried, rapid*), and form the class represented in the following table:—

Composite Shevas.

Names.	Form.	Sounds.	Rep. by
חָטֵף פַּתַח Hateph Pattah	ֲ	*a* in *litany*	*ă*
חָטֵף סֶגוֹל Hateph Segol	ֱ	*e* in *memory*	*ĕ*
חָטֵף קָמֶץ Hateph Kamets	ֳ	*o* in *ivory*	*ŏ*

For the reason to which it is owing that *i* and *u* (ִ and ֻ) are never found as Hateph-vowels, see § 25. 6.

2. There are, however, some exceptions to the general rule of accompanying a vowelless Guttural with a compound Sheva; as

they sometimes occur with simple Sheva, as יַחְדָּל instead of יַחֲדָל, יַחְנָה instead of יַחֲנָה. Regard is had, however, in this usage to the comparative strength or weakness of the several Gutturals. As ח is the strongest of this class, it most frequently takes the simple Sheva; ה and ע but seldom, as נְבַהֵּת, שְׁמַעְתִּי; and א, the weakest, seldomer still, as יָאסֹר.

3. No uniform principle appears to have been adhered to as to the kind of Sheva to be employed under the several Gutturals. The choice would seem to have been left entirely to the discretion of the writer, the same words frequently occurring with different Shevas. In general, however, ה, ח, ע, at the beginning of words are found with (ֲ), and א with (ֳ).

4. Although the Composite Shevas belong *appropriately* to the Gutturals, yet they are occasionally found under other consonants, in which cases their use seems to have been prompted by a desire to guard against the danger of mistaking a silent for a moveable Sheva in the middle of a syllable. There can be no doubt or danger on this score with Sheva at the *beginning* of a word, as וְלֹ, פְּרִי, כְּתֹב, or *after* a compound syllable, as רִכְתְּבוּ, מַחְשְׁבוֹת, where Sheva may readily be known to be Sheva vocal by the necessity of the pronunciation. But in other cases, where this danger exists, the policy seems to have been to increase the audibility of Sheva as much as possible, for which purpose the form of a Hateph-vowel (composite Sheva) was given it, and more especially where this lengthening was at the same time favored by other circumstances of the sounds. Of these fleeting vowels the most natural and easy, viz. *a* (ֲ) is prevalently used; *e* (ֱ) is never found; and but seldom does an *o* (ֳ) obtrude itself, and that only on account of a powerful kindred *o* or *u*-sound in the neighborhood, as הִצְעֳקִי for הִצְעֲקִי, Jer. 22. 20. So, for substantially the same reason, קָסְמִי for קָסֲמִי, 1 Sam. 28. 8. יִרְדָּפְךָ, Ezek. 35. 6. בְּתָנוֹת, Lev. 10. 5. The remaining particular instances are, (1) Where the design is to show clearly that the syllable is only a very loosely mixed one (§ 9. 6.), especially on account of the obscure heavy *u*, which likes to be separate, as רְמַפֵּשׁ *roo-tă-phash* (not *root-phash*), Job 33. 25, וְזַחֵב Gen. 2. 12. So after the sharp *i*, as אִמְרוֹת, Ps. 12. 7, and with *Dagesh dirimens* (§12. 5.), as שִׁבְּלֵי, Zech. 4. 12. More rarely after *a*, as הֲבֵרָכָה (from the interrogative הֲ and בְּרָכָה), Gen 27. 38; and in a close compound syllable only where it is broken up by Maqqeph and Metheg, as רִצְחַק־לִי, Gen. 21. 6. (2) Where the consonant has lost its reduplication, according to § 9. 7, and where therefore both syllables may be more easily intermixed, as תְּאַלְּצֵהוּ, Judg. 16. 16. לָקְחָה Gen. 3. 23. (3) Seldom after a long vowel, as תֹּאכְלֵנּוּ Ezek. 4. 10, especially with the semi-guttural י, as וַתַּחֲלִיפֵנִי Gen. 27. 27—31. The influence of all these causes to keep the two sounds farther apart, is increased if the same consonant occurs twice in succession, as שְׁמָמָה, Ezek. 35. 7, תֵּלְלוּ, 1 Sam. 2. 25, גְּלָלוּ, Gen. 28. 3, 8.

PRAXIS IN SYLLABICATION.

אָלָוּ, אֲרִי, אֲמוּ, חֲרִי, דְּרוֹ, מָרִי, קְטֹל, פְּלוּ, שָׂלַי, רָרָה, מְלֹא
mᵉlō, yᵉrâh, shᵉlī, kᵉlū, qᵉtōl, mᵉrī, dᵉrō, khō-rī, ĕ-mū, ă-rī, ĕ-lū
טָרַם, רַקְטֹל, פְּקַד, רְשֹׁר, לַמְּדִי, זְאֵב, מְאֹד, כַּרְמֶל, אֲנִי, הֲלֹא, עֲלֵי
אֲמָת, רִלָּחֶם, עֲרַפֶּל, גְּדוּד, דְּרוֹר, חֲלוֹם, נָדוֹל, נְקַטַל, רִסְלָה, קָדֹשׁ
אַרְמוֹן, חֶלְמַד, אַרְנָמֶן, רְבֹלָתִי, קְטֹנָתִי, לַמְתִּי, נֶרְדְּ, אֲמַרְתְּ, רְשַׁנְתְּ, אָבַלְתְּ
בָּחֲרִי, תֹּאמְרִי, זָעֲקוּ, בָּאֲמוּנָה, אֲהַבְרִי, בַּחֲלֹמִי, נָפַשׁ.

§ 11. PÁTTAH FURTIVE.

1. This is a name given to Pattah when occurring under either of the Gutturals ה, ח, ע, at the end of a final syllable, and preceded by a long vowel not of the A-class, in which case it is to be sounded *before* the consonant and not *after*. This is not an arbitrary, but a necessary usage. For as those letters cannot be pronounced after the vowels *e*, *i*, *o*, or *u*, at the end of a word without the intrusion of more or less of an *a*-sound (hence termed *furtive*), therefore in such words as רֵעַ, רוּחַ, מְשִׁירַח, since they naturally and of their own accord yield the pronunciation *rē-ă*, *rū-ăhh*, *mâ-shī-ăhh*, the corresponding external indication of that sound is made to appear in the mode of writing, as רֵעַ, רוּחַ, מְשִׁירַח. As the Pattah furtive, however, is merely a euphonic help and belongs not to the essential forms of words, it falls away upon the accession of syllables, as רוּחִי, רוּחוֹת, רוּחֵיכֶם.

2. *Pattah furtive* never appears under the Guttural א, because this letter at the end of a word is always mute.

3. Besides Pattah, Segol, and Hireq also, when occurring under the penult letter of a word, are often, from the office which they perform, termed *furtive* vowels (§ 8. 7.), but they are then as usual to be sounded after their consonants.

§ 12. DAGESH.

1. DAGESH (דָּגֵשׁ i. e. *hardening, strengthening,*) is the name given to a point inserted in the bosom of a consonant, as בּ, and serving the two-fold purpose (1) Of doubling the letter, as קָטַל = קָטֻטַל *qŭt-tēl*, יָמִים = יַמִּים *yăm-mīm*, in which case it is called *Dagesh forte* (דָּגֵשׁ חָזָק); (2) Of *hardening* the aspirates, i. e. taking away their aspirate or softer sound, in which case it is termed *Dagesh lene* (דָּגֵשׁ קַל), as מַלְכָּה *măl-kâh*, יִכְתֹּב *yĭk-tōv*, חִנְדֹּף *hĭn-dōph*.

2. DAGESH FORTE. As the reduplication of a letter is most audible between two distinct vowels (§ 9. 7.), it follows that Dagesh forte has its appropriate place in the middle of a word, as סַבּוּ *săb-bū*,

מִדִּים *mĭd-dīm*, קָטְלוּ *qăt-telū*. The final consonant of a word, as it cannot in the nature of the case be sounded double, does not receive Dagesh; but whenever in the course of flexion such a letter shifts its position and comes to stand in the middle of a word, the Dagesh due is inserted, as כַּל *qăl* instead of כַּלַּל (קַלָּל), but pl. כַּלִּים *qăl-līm*; אַף *ăph*, (אַנַף), pl. אַפִּים *ăp-pīm*; יְצַר *y'tsăv*, יְצַוֵּחַ *y'tsav-vēh*, (§ 34. 4. *c.*). The Gutturals, according to § 25. 8. never receive Dagesh. As these letters from their nature are not susceptible of reduplication, whenever by analogy they *would* receive Dagesh, it is rejected and the omission compensated by lengthening the preceeding vowel, as זָעַק for זַעֵק, בָּרָךְ for בִּרֵךְ, בָּהָךְ for בַּהֵךְ.

4. Dagesh forte is distinguished into *Compensative* and *Characteristic*; the former being used to supply the deficiency of a letter lost through assimilation or absorption (§ 24 3.), as יִגַּשׁ *yĭg-găsh* for יִנְגַּשׁ *yĭn-găsh*, יִקַּח *yĭq-qāhh* for יִלְקַח *yĭl-qahh*, אַפַּי *ăp-pī* for אַנְפִּי *ăn-phī*; the latter denoting, not an accidental, but an essential peculiarity in the form of a word, as קִטֵּל *qĭt-tēl*, the form of the Piel conjugation of the verb קָטַל in distinction from Kal, § 32.

5. Another distinction of Dagesh of considerable importance, termed by some grammarians *Dagesh dirimens*, arises in the following circumstances:— When the final consonant of a syllable in the middle of a word is not closely attached to the following syllable, but floats between both with a short half-vowel sound (§ 9. 6.), the voice almost spontaneously doubles it after the preceding short vowel, as סַבְּבוּ for סַבְבוּ, מְקֻדָּשׁ for מְקֻדָשׁ. Hence a Dagesh forte is often placed in this consonant to point out this *separation* of the consonant with Sheva from the following syllable, and to distinguish the Sheva as *Sheva medial* or *floating* (§ 9. 6.) from Sheva mute, of which the above are apposite examples. This use of *Dagesh dirimens*, which is closely related to that of Dagesh lene as explained § 12. 10. *a.* is not very regularly observed; but it is properly and most frequently found where the consonant with Sheva, though attached to a preceding short vowel, yet on account of the *adventitious nature of such vowel in that place* is but very loosely attached, and so suffers an original Sheva vocal to be quite distinctly heard. The principles of formation only can show where and how such very loose compound syllables arise, but the prominent cases are, (1) With the interrogative ה, which is most loosely attached, as הַחִבְּתָנַי (not to be read *hăk-thoneth*, but *hăk-k'thoneth*, because derived from כְּתֹנֶת *k'thoneth*), Gen. 37. 32. (2) In the construct state, where Sheva as being shortened from a full vowel always remains as Sheva moveable, or at any rate as Sheva medial, and the preceding vowel is only assumed from the necessity of the pronunciation, as עִוְּרֵי for עִוְרֵי, from עֵוֶר, Deut. 32. 32, הַלְּקֵי for הַלְקֵי, from חֶלֶק, Is. 57. 6. (3) So also עֲנָתוֹתִי, *a man of Anatholh*, from עֲנָתוֹת, Jer. 29. 27. (4) A vowelless consonant in the middle of a word does

not attach itself so closely to a liquid as to a firm consonant, it being easier, for instance, to pronounce רַפְתָּ than רַפְתָּ; hence to point out this looser connexion the Dagesh dirimens is sometimes employed, particularly before ר, as אֶבְרֶה, Hos. 3. 2, יִקְרֶךָ, 1 Sam. 28. 10, מִקְרֵה, Deut. 23. 11. Moreover ר itself, contrary to general usage, sometimes receives this lighter reduplication, as הַרְאִירָם, 1 Sam. 10. 24; comp. Judg. 20. 43, 1 Sam. 1. 6.

6. There is in addition to the above another use of the Dagesh forte which may be called *euphonic*, or perhaps better *conjunctive*, as it depends upon the close conjunction of two words, particularly by means of Maqqeph (§ 16.), by which a monosyllabic word, or at least a word with the tone on the first syllable, becomes attached to another more independent word. This conjunction consists in the vowel which ends the word becoming shorter, by its shortness doubling the first consonant of the next word, and being so drawn over to it that they are pronounced together, as מַה־טּוֹב, מַה־רַּאֲת, pronounced *măz-zōth* and *măt-tōv*; whence in the ancient writing מה was joined on to the following word, especially if it were a short one, as מַה־דֶּה=מַדֶּה, מַה־לָּכֶם=מַלָּכֶם. The above particle מָה *what?* from its interrogative power, which naturally forms a tendency to hurried pronunciation, is peculiarly liable to have its *â*-sound shortened in this manner, and the first consonant in the following word reduplicated. Other instances are the following: מַה־פִּשְׁעִי, Gen. 31. 36, מַה־נָּעִים, Ps. 133. 1. Again, a monosyllabic word is easily attached to a *preceding* one, and usually in such a case the final syllable, which is for the most part, though not always unaccented, is not shortened before the reduplication, which is consequently only weakly audible, as עָלִי־תָ־שֹׁם *âlithâshshâm*; so תַּלַּכְנָה־מַיִם, קוּמוּ־צְאוּ, אַרְצָה־כְּנַעַן, יִרְאֶה־לּוֹ, הָשְׁלָמָה־לָּךְ. Cases like the last, however, with Shureq are rare, as seldom any vowels but Qamets, Pattah, and Segol, are employed before Dagesh conjunctive. The following instances of a peculiar kind are usually ranked under the head of Dagesh euphonic, viz., חֲדַלּוּ *hhâ-dēl-lū* instead of חֲדָלוּ *hhâ-dᵉlū*, יֵחַתּוּ for יֵחָתוּ, קָמְלוּ, תָּהֳמָּנָּה, &c.

7. DAGESH LENE. The six mutes, or Begadh-Kephath letters, ב, ג, ד, כ, פ, ת, have a strong tendency to a softer, that is, an aspirated sound, by which *b, d, k, p, t* especially, are gradually changed into *bh* (*v*), *dh*, *ch*, *ph* (*f*), *th*. It would seem, therefore, at first view, that as the *hard* sound of these letters is the primitive and genuine one, the proper way would have been to consider them as having this sound whenever there was no indication to the contrary; in which case the insertion of a point would naturally have denoted the *secondary* or *soft* sound. The reverse of this, however, is the fact; Dagesh lene being employed to indicate *the removal of the aspiration* and the return of the original hard sound. This apparent anomaly is accounted for by supposing that in the later periods of the spoken language the softer enunciation predominated

and constituted the rule, while the harder formed the exception, so that the latter was marked with the point instead of the former. The phraseology on the whole is unfortunate, as the use of the epithet 'lene' i. e. *mild, soft*, to convey the idea of *hardening* a sound, is plainly inappropriate, and leads to inevitable confusion of ideas. Against this the student can only guard by fixing firmly in his mind in the outset the true character and grounds of the distinction.

8. Dagesh forte also occurs in the Aspirates as often as in the other letters, and there not only performs its proper office of *doubling* the letter, but has the effect also of removing the aspirate sound in the same way with Dagesh lene, as אַפִּי *ăp-pī* not *ăph-pī*, לִבִּי *lĭb-bī* not *lĭv-bī*.

9. The rules which govern the occurrence of Dagesh lene in particular positions arise out of the vocal principles in which it originated. Of these the most important is, that the softer or aspirate pronunciation can only take place *after* a vowel in a simple syllable or following a vocal Sheva; for the sound of the vowel being itself naturally soft and aspirate it communicates its influence to the mute immediately following. Thus the כ and ב are softened in יִכְתֹּב and פ in יִפְתֹּחַ. So also after the fleeting or fragmentary vowel sounds denoted by the Shevas, as the כ in וְכֹה and the ב in יִכְתְּבוּ. As the above are the cases in which the Dagesh lene is excluded, the following are those in which it occurs :—

(*a*) In the middle or at the end of words when the preceding letter has a silent Sheva, as קָמְתָּם *qăm-tĕm*, מַלְכָּה *măl-kâh*, יַפְתְּ *yăpht*, יֵשְׁתְּ *yēsht*.

(*b*) In the first letter of a word, except when the preceding word closes with a quiescent letter, which brings it under the influence of the principle mentioned above, § 12. 7. Thus בְּרֵאשִׁית בָּרָא *bᵉrē-shīth bâ-ra*, but וַיְחִי־כֵן *va-yᵉhī-khēn*, not וַיְחִי־כֵן. So עָלוֹ־דָרְךְ, not עָלוֹ־דֶרֶךְ. In this case it is presupposed, as a general rule, that there exists a close vocal connection between the two words in question, so that they are uttered, as it were, by a single impetus of voice; but if for any reason a pause, however slight, should intervene, the organs have time to recover from their vocalic position, the *harder* enunciation is restored to the mute, and the Dagesh lene inscribed of course, as וּנְקֻבָה בָרָא instead of וּנְקֻבָה בָּרָא; וְרָדוּ בְדָגַת instead of וְרָדוּ בְּדָגַת. Such a pause is usually indicated by a disjunctive accent, of which see § 15. 2.

ical writers are by no means agreed as to this point, nor is the mode of recitativo at all uniform among the modern Jews of different nations. Moreover, were this the leading object of the Accents, it is scarcely credible that passages so utterly unlike in sentiment as some of the joyful and exulting Psalms of David, and the plaintive, mournful strains of Jeremiah or Job were chanted with the same notes; and yet in point of fact the expression, 'Sing forth the honor of his name,' Ps. 66. 2, is marked by precisely the same accents as the words, 'Let them curse it that curse the day,' Job 3. 8. We find also that in many cases precisely the same words, in different contexts, are distinguished by different accents—a fact not very easily reconcileable with the theory of the *musical* design of these characters. Although, therefore, it may be admitted that they *were* in process of time employed for this purpose, yet it was doubtless altogether a secondary use, and we are to look higher for the primary ends of the invention. This was in all probability twofold; —(1) *Rhetorical;* to point out the syllable on which the stress of the voice is to be laid, or in other words, *the tone syllable;* and (2) *Exegetical;* to show the relation, whether of *connection* or *disjunction*, subsisting between the different members of a sentence, and thus serving as aids to the interpretation. Viewed in this light, they are termed by the Jews טְעָמִים *tastes*, i. e. criteria of the sense; and of the importance attached to them in this character by the Jewish writers, we may form some idea from the fact that Aben Ezra lays it down as a first principle, 'that any interpretation which does not accord with the Accents is not to be listened to for a moment.'—The use of the Accents as *signs of interpunction* similar to the well known *stops* in our own language is so intimately connected with and involved under that which we have here termed *exegetical*, that it seems unnecessary to range it under a distinct head. Their office in this respect is more fully defined a little farther onward.

As an illustration of the effect of regarding or disregarding the accents in the determination of the sense, the passage Josh. 3. 11, 'Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan,' may be cited, where the accents require the rendering, 'Behold the ark of the covenant, *even* the Lord of all the earth, passeth over, &c.' This is probably in the present instance the true interpretation, and in most cases we believe the accents do in fact serve as a correct index to the sense; but so much uncertainty rests upon the principles by which the accents themselves are to be interpreted,

that they have hitherto been practically of but little use in the exposition of the Hebrew Scriptures, though it is by no means improbable that they may hereafter be turned to very important account in this respect.

I. *Exegetical use of the Accents.*

1. As we have remarked above that the Accents considered as auxiliaries to a correct understanding of the text have a two-fold power—a *separating* and a *connecting* one—hence the entire system, which embraces not less than thirty or forty distinct marks with appropriate names, is ranged into two grand divisions, consisting of

(*a*) *Disjunctives;* or such as separate words or clauses from each other; and

(*b*) *Conjunctives;* or such as indicate a close connection between the word on which they stand and that which immediately follows.

Of these the latter class is by far the most important, and from their having different degrees of disjunctive power, they have been subdivided according to their relative strength in this respect into four orders, distinguished, from the fancied control which they exercise in governing the sense of passages, by the quaint titles of (1) *Emperors;* (2) *Kings;* (3) *Princes;* (4) *Dignitaries.* Of these we shall here give merely the names and forms of the most important, referring the student who may wish to master the subject, to the more extended treatises indicated below.*

1. *Emperors.*

1. סִלּוּק (ֿ) SILLUQ; i. e. *stop*, or *pause;* as רָעָה׃ This is always immediately followed by two large points (׃) at the end of a verse, called *Soph Pasuk.* Silluq is nearly equivalent to our period, though there are a few instances in which it marks the end of a verse without the sense being completed, as Gen. 23. 17.

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* The most important treatises on the Hebrew Accents are the following:—Th. Boston *Tractatus Stigmologicus.* Sam. Bohlius *Scrutinium Scrip. Sac. ex Accentibus.* Matth. Wasmuth *Institutio Accentuationis Hebr.* Dav. Weimar *Doctrina Accentuum.* Aug. Pfeiffer *Manuductio ad Doctrinam Accentuum.* Andr. Reinbec *Doctrina de Accentibus.* J. H. Michaelis *Unterricht von den Accentibus.* Starkii *Lux Accentuationis Hebr.* J. F. Hirtii *Systema Accent. Hebr.* A. B. Spitzner *Institutiones ad Analyticam Sacr. Textus Hebr. ex Accentibus.* Compare also Loescher *de Causis Ling. Hebr.* c. v. § 1. Wolfius *Biblioth. Hebr.* T. II. p. 492 et seq. Simonis *Introd. Ling. Hebr.* p. 129.

2. אַתְנַח (֑) ATHNAH, i. e. *respiration;* as רָקִיעַ. This point, indicating a *breathing* place in a sentence, answers well nigh to our colon or semicolon, and generally divides a verse into its two leading propositions or clauses. Thus, וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר *And God said let there be light: and there was light.* The translators of the English Bible designed originally to indicate the occurrence of the Athnah in the Heb. text by the use of the colon in the corresponding place in their version, as is done with great accuracy by Ainsworth in his translation of the Pentateuch. But owing to the many revisions and arbitrary alterations to which the punctuation of our Bibles has been subject in the lapse of time, this feature of the Hebrew text is but imperfectly represented in them.

2. *Kings.*

1. סְגוֹלְתָא (֒) SEGOLTA; i. e. *a cluster of grapes,* from its form, being in fact merely an inverted Segol, as רְצָא. This generally occurs in verses containing three distinct propositions; as וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי כֵן׃ *And God made a firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.*

2. זָקֵף קָטוֹן (֔) ZAQEPH QATON; i. e. the *lesser elevator* or *suspender,* as אֱלֹהִים. This, with the other accents which follow, indicate minor divisions in a sentence, which it will be unnecessary to specify.

3. זָקֵף גָּדוֹל (֕) ZAQEPH GADHOL; i. e. *the greater elevator* or *suspender;* as הַמָּיִם.

4. טִפְחָא (֖) TIPHHA; i. e. *palm of the hand,* from its form, as רַעֲמֹד.

3. *Princes.*

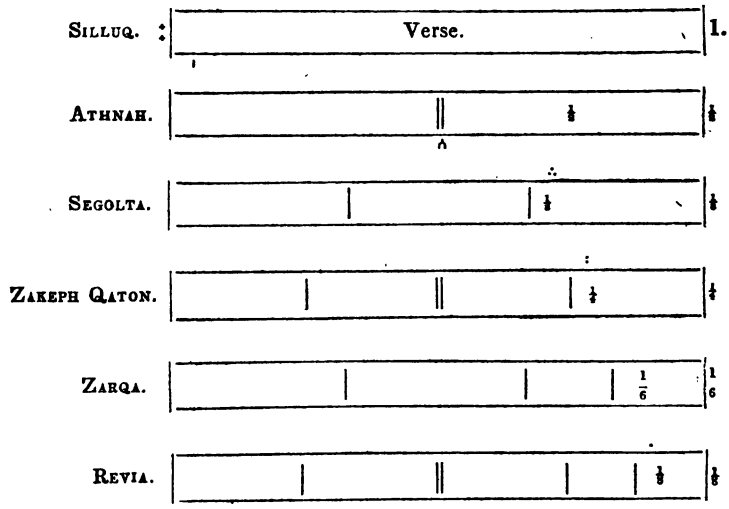
5. רְבִיעַ (֔) REVIA; i. e. *resting* or *lying over*, as עָתֵק.

6. זַרְקָא (֕) ZARQA; i. e. *division*, as אַבְרָם. The remainder of this and the other classes it will be unnecessary to give.

1. The importance of the foregoing accents above others arises not only from the fact of their being the principal marks of interpunction in a sentence, but from that also of their being often used as *pause accents*, of which see § 22.

2. The Hebrew text, in addition to the above, occasionally exhibits a small perpendicular stroke (׀) placed between words, thus, וְאֵרֵב ׀ אַשּׁוּרֶת, Gen. 3. 15. וּלְכֹל ׀ רֶמֶשׂ, Gen. 1. 20. This is called *Pesiq* (פְּסִיק) *cessation*, denoting merely a musical pause, and of no importance out of the synagogue service.

2. A more accurate idea of the office of the Disjunctives, as signs of interpunction, may perhaps be obtained from the following tabular view, showing the mode in which they divide and sub-divide a verse. The learner will not infer from this representation that the *actual* distinctions in any verse correspond exactly with the proportions here given. Still it is a sufficient approximation to the truth to afford a correct notion of the principle on which their use depends.



Several of the minor accents carry on the sub-division still farther, but the above will answer to illustrate the principle.

3. The preceding observations, it is hoped, will be sufficient to give the learner a general idea of the Hebrew accents considered in their exegetical relations. Though often termed by grammarians *signs of interpunction*, yet it is only in a very general sense that they can be said to resemble our marks of punctuation. They point out indeed in many instances certain pauses analogous to those indicated by the period, colon, semicolon, &c., with us, but then being far more numerous they serve to intimate relations of a much more complex and delicate nature than is aimed at by the signs we have adopted; and as the system embraces neither marks of exclamation, interrogation, or parenthesis, it is obvious that it was originally devised for a much more important purpose than to serve as mere signs of interpunction. This purpose undoubtedly had a primary reference to the explication of the Hebrew text in its nicer shades of meaning, and we cannot perhaps more suitably conclude this part of the subject than by adducing a few examples, showing the use of the accents in this respect.

1. Gen. 4. 6. וַיֹּאמֶר יְהוָה signifies '*And the Lord said,*' because וַיֹּאמֶר has a conjunctive accent, which shows it to be closely connected with the following word: but the same words, Gen. 24. 12. וַיֹּאמַר יְהוָה signify '*And he said, O Lord!*' because וַיֹּאמַר has a disjunctive accent, showing it to be disjoined from the following word, and forming a phrase by itself.

2. Gen. 24. 33. לֹא אֹכַל with a conjunctive accent on לֹא signifies '*I will not eat;*' but the same words with a disjunctive accent on לֹא thus, לֹא׃ אֹכַל, would signify '*No, I will eat.*' (See Gen. 18. 15, 21; 19. 2.

3. Gen. 24. 34. וַיֹּאמֶר עֶבֶד אַבְרָהָם אָנֹכִי, without the accents, might either signify '*And the servant of Abraham said, I am,*' &c., or '*And he said, the servant of Abraham I am,*' i. e., and he (Eleazer) said, I am Abraham's servant. The distinctive accents on וַיֹּאמֶר and on אָנֹכִי show that the last is the true meaning.

4. Gen. 47. 16. הַמַּלְאָךְ הַגֹּאֵל might signify '*the redeeming angel,*' but הַמַּלְאָךְ הַגֹּאֵל אֹתִי signifies '*The angel who redeemed me.*' In the former case the conjunctive accent on הַמַּלְאָךְ would show it to be closely connected with הַגֹּאֵל, as every qualifying word is with that which it qualifies or defines. In the second example the accent (׃)

shows that הַמַּלְאָךְ is less connected with הַגֹּאֵל than this word is with אֹתִי.

5. Gen. 34. 7. וּבְנֵי יַעֲקֹב בָּאוּ מִן הַשָּׂדֶה כְּשָׁמְעָם וַיִּתְעַצְּבוּ הָאֲנָשִׁים. Whether the word כְּשָׁמְעָם belongs to the preceding or the following clause, cannot be determined by the text, but the (֑) on this word shows that the authors of the accents had considered it as separated from the following clauses, and that the sense is as given in the Established Version, viz. '*And the sons of Jacob came out of the field when* (or, as soon as) *they heard it; and the men*,' &c.

6. Gen. 8. 11. וְהִנֵּה עֲלֵה־זַיִת טָרָף בְּפִיהָ might either signify '*and behold a torn olive leaf in her mouth*,'—or, '*and behold an olive leaf torn* (i. e. plucked off) *with her mouth*.' The disjunctive accent (׀) on זַיִת, and the conjunctive accent (֫) on טָרָף show that the second is the true meaning of the text; intimating that it was not a floating leaf torn by the waves, but one *which the dove had plucked off*, and from which circumstance Noah concluded that the waters were abated.

II. *Rhetorical use of the Accents.*

1. This relates to the office of the Accents in pointing out the *tone syllable* of words. The necessity of laying a stress on a particular syllable in words consisting of more than one syllable is obvious. Without it such words could not be distinguished from a train of monosyllables, and would either convey no meaning at all, or a different one from what the speaker intended. Thus for instance *mānage* would sound like *man age; ācorn* like *a corn*. Thus also in Hebrew, זָרַע *zē'-ră, seed*, would sound like זֶה רַע *this is bad*, and בָּשָׂר *bâ'-sâr, flesh*, like בָּא שַׂר *the prince cometh*. But in treating this part of grammar it is important to avoid a confusion of terms which inevitably leads to confusion of ideas. As the English language dispenses with any written marks of accent, nothing is more common than to use the terms *accent* and *tone* as synonymous and equivalent to *emphasis* or *stress*. But in reference to the Hebrew it is improper to speak of the *accents* as meaning the same thing as the *tone*. The Hebrew accents are used as the *external visible signs of the tone*, and the term should be always so understood, and not as tantamount to the tone itself. The several characters above described and known by the name of *accents*, among other offices which they perform, serve also to indicate the tone syllable

of words, but they do not *create* it, nor are they identical with it. It is common indeed for grammarians to speak of the 'position of the accent on verbs, nouns, &c.' but it would be better in such cases to speak of *the position of the tone*, which depends upon principles independent of the accentual system, and which accordingly has no particular claims to be treated under the same head. This remark will be considered as still better founded if it be borne in mind, that although many of the accents are affixed to the syllable on which the tone rests, yet others do not indicate the place of the tone at all, but are always put over the *first* or *last* letter of a word, let the tone fall where it will, and are for this reason called *prepositive* or *postpositive*. In the present work, therefore, we have appropriated a distinct chapter to the consideration of the laws by which the position of the *tone* is governed. See §. 21.

§ 16. MAQQEPH.

1. This is the name given to a horizontal stroke (-) like our hyphen and performing a somewhat similar office. It is used to connect two or more words together in such a way, that in reading they shall virtually be regarded as one; particularly that they shall have but one tone-accent; as כָּל־אָדָם *kŏl-âdhâm*, אֶת־הַשָּׁמַיִם *ĕth-hăsh-shâ-mâ-yĭm*, אֵת־כָּל־עֵשֶׂב *ĕth-kŏl-ēsĕv*. It is for the most part employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in apposition, words in regimen, &c. Yet in other instances its use seems to be very arbitrary, so that it is perhaps impracticable to determine clearly the principles which regulate its insertion.

2. But the most important light in which Maqqeph is to be viewed is not simply as a *connective*. It exerts a peculiar influence upon the word going before it, causing it to throw off its tone-accent, and consequently shortening its long vowel (§ 27. 1. *b*.). Thus כֹּל אִישׁ *kōl īsh* is converted by Maqqeph into כָּל־אִישׁ *kŏl-īsh*, לֵב דָּוִד *lēv dâvĭdh* becomes לֵב־דָּוִד *lĕv-dâvĭdh*, and שֵׁם בְּנוֹ *shēm bᵉnō* שֵׁם־בְּנוֹ *shĕm-bᵉnō*.

3. The changes in the long vowels resulting from the action of Maqqeph may be represented in a tabular form as follows:—

Kamets (ָ)	becomes	Pattah (ַ);
Tseri (ֵ)	"	Segol (ֶ);
Holem (וֹ and ֹ)	"	Kamets Hateph (ָ);
Shureq (וּ)	"	Kibbuts (ֻ).

The following examples however evince that the above law in regard to Maqqeph is not of uniform operation, viz. רִגְבוֹל־אוֹתוֹ, תְּדִרְךְ־זֶה, רִגְבֹּב־אִישׁ. So also especially with the monosyllables רֶם, בֵּן, לֵב, עֵת, שֵׁם, and some others, as עֵת־הַקָּצִיר, בֵּן־קָטֹן, לֵב־פַּרְעֹה, רֶם־כְּנָרֵת.

PRAXIS ON MAQQEPH.

Write and point, according to the principles above stated, the following words:—

פֵּן־תֹּאמְרוּ, אֵת־אִיּוֹב, בְּרֹב כֹּחַ, כֹּל־מָקוֹם, אֵת־שְׂדֵה, מִקֹּל־אֲשֶׁר־לוֹ, אֶל־מֹשֶׁה רִפְּל־עָם, רִתְנַפֵּר־נָעַר, עֵד־כְּזָבִים, אַל־תְּגֹזֹל־דַּל, בְּלֵב־יָם, אֶל־אֶרֶץ, תֵּן־לִי הִשָּׁמֵר־לְךָ, לְהֹת־לָנוּ, יָד־יְהוָה, מֵה־עָשִׂיתָ, בֶּן־אָדָם, בְּשֵׁם־אַבְרָהָם, רִתֵּן־תַּן קוֹם־לָךְ, וַיִּגַּד־לוֹ, רֵאָמֵן־נָא, רַשֵּׁב־שָׁם.

§ 17. METHEG.

1. METHEG (מֶתֶג lit. *bridle,*) indicated by a small perpendicular stroke (ׅ) placed at the left of a vowel (ִ, ֵ, ֶ,) derives its importance from its close connection with the system of tone accentuation, of which it forms in fact an essential part; so that an adequate idea of its nature and office can be obtained only by showing its relation to some of the leading features of that system. As in every polysyllabic word in Hebrew either the last or the penult syllable is distinguished by the chief or primary tone (§ 21. 1.), so there is in many words a secondary tone, or, as it is sometimes termed, *countertone,* occasionally placed upon a foregoing syllable in order to the more distinct, forcible, or harmonious pronunciation of the whole word. Thus in the English words *commendation, conversation,* &c., while the primary accent rests on the third or penult syllable, a secondary one is obviously placed on the first. Now it is with this secondary accent in English that the Hebrew Metheg most accurately corresponds. Its true import is *check* or *restraint,* and it denotes that combined *lingering* and *rising* of the voice which often takes place on the second or third syllable before the tone; which is the appropriate place of the Metheg. For this reason, Metheg is often termed the *euphonic* accent, in contradistinction to all the rest, which are called, in this relation, *tonic.*

2. In stating the rules, therefore, which govern the use of Metheg, its true character as an *accent,* as a *sign of sound,* should never be lost sight of. It has a continual reference to the modulations of the voice, and in many instances affords the only clue to a correct

pronunciation. Its predominant design, as stated above, is to indicate the secondary accent in a polysyllabic word. But according to the natural laws of vocal intonation, the sound immediately before the tone syllable is prone to sink, or the syllable in other words to become toneless and vowelless, as for example in our words *condemnation, everlasting*, &c., and in the Heb. קָטְלוּ, קָטְלִים for קָטַלוּ, קָטַלִים. Yet the antecedent vowel or the second syllable from the tone may be *raised* or pronounced with additional stress of voice, and it is the part of Metheg to indicate this fact, which may be considered its most general office, though the *rising* is not always confined to that syllable. The usual place of the Metheg is:

(*a*) On the second simple syllable before the tone, which if not thus indicated, might easily be too faintly pronounced, as הָאָדָם, הָאֶחָד, חָרְקֵי־עַ, אֲבוֹתֵיכֶם, הוֹשַׁבְתָּם; and even with a short vowel, as הַחְצָלִים, הַחָכָם, הָדָשִׁים. This rule holds when two words are united by Maqqeph (§ 16), as they virtually become one, as בֶּן־צָדִיק, עֹשֵׂה־פְּרִי. The copulative וּ as being unemphatic does not receive Metheg except in very rare cases, as וְּתַבְקֵשִׁי, וְּשָׁבַח.

(*b*) After a long vowel immediately before the tone-syllable, and followed by a moveable Sheva, as חָכְמָה, תֵּלְדִי, תִּירְאִי, תּוֹלְדוֹת. So also בֵּית־אֵל, שֶׁה־לִי.

The use of Metheg is of great importance in this case as enabling us to distinguish between long and short vowels, particularly betweeen Kamets and Kamets Hateph. Thus זָכְרָה *zâ-kᵉrâh*, but זָכְרָה *zŏk-râh*; יִשְׁמְךָ properly *yᵉshīmᵉkâ* for יְשִׂימְךָ; יִרְאוּ *yī-rᵉū* for יִרְאוּ from יָרֵא *to fear*; whereas יִרְאוּ *yir-ū* is from רָאָה *to see*.

(*c*) In numerous instances after a short vowel, and before Sheva, to indicate that the vowel in such cases is to be regarded as practically long, the syllable simple, and the Sheva of the kind called *floating* or *medial* (§ 9. 6.), as חַלְלוּ־רָה, חַרְרֻשָׁה, לַמְנַצֵּחַ, לַמְסַלָּח, חַמְכַּסָּה. This may take place also in the first syllable before the tone as well as the third, as תְּדֹשֵׁא, סְבִבֵי, עֲרֻבֹת, מְאַסְפִיו. In all these instances the Metheg is to be considered as imparting such a degree of tonic power to the short vowels as to enable them to sustain themselves in a simple syllable. See § 27. And that the Sheva in these instances is not quiescent is quite evident from the fact, that whenever it is followed by any of the Begadh-kephath letters they do not take Dagesh lene, as they otherwise would.

The usage, however, is not absolutely uniform, as וַיִּכְלְאוּ, וַיִּחְשְׁכוּ, וַיִּבְרְכוּ without Metheg.

(*d*) Before all the composite Shevas when preceded by a vowel, as רַעֲמֹד, רֹאֲסֹף, אֹהֲלוֹ, פֹּעֲלוֹ. So also generally after the composite Sheva has fallen away by inflection, as רְעַמְּדוּ from רַעֲמֹד.

(*e*) After Hireq in the prefixes of the verbs חָרָה and חָרַח; as לֶחֱרֹת, תֶּחֱרָה, רֶחֱרָה. This is for the purpose of distinctly *raising* the vowel, and also for giving more audibility to the following guttural, which might otherwise lose its proper sound almost entirely at the end of a mixed syllable. (§ 25 and 26.)

(*f*) On the first syllable of a polysyllabic word, when this syllable ends with a Dageshed letter, as כִּתֵּרְכֶם, מִסַּפְּרָךְ, וְרִשַּׁחֲטוּ, הַקְּדֹשִׁים, This is in order to give to the affix-particles which generally enter into the composition of such words a special emphasis, particularly the interrogative ה, the article ה, the ו conversive (§ 34.), and the preposition מ.

(*g*) Occasionally, but very seldom, after a vocal Sheva under the first letter, as דְּבַר, שְׁאוּ, רְאֵה. In Est. 9. 7—9 are ten instances of the very anomalous וְאֵת.

1. Several Methegs may appear in the same word, if the different rules for writing it should require them, as צְאֶצְאֵיהֶם.

2. As Metheg never stands under the last, and seldom under the penult syllable of a word, the mark (ˈ) occurring in either of these positions is not usually Metheg, but the accent Silluq, of the same form, of which see § 38. Thus in הָאָדָם the stroke under the ה is Metheg, that under the מ, Silluq.

3. Scarcely any two editions of the Hebrew Bible agree throughout as to the insertion of the Metheg. The above rules, however, will be found an adequate guide as to general usage.—We have already remarked that in the present work we have adopted the Metheg to indicate the position of the tone, without any reference to the place where it *properly* belongs. When not employed at all under any word, it may generally be taken for granted that the tone falls on the last syllable, its most appropriate seat.

§ 18. QUIESCENTS.

1. The several letters, א, ה, ו, י, (אֲהָוִי *Ehevi*) constituting this class have been already enumerated, § 5. These letters are real consonants, and therefore theoretically if not practically moveable whenever they begin a word, or have a vowel or Sheva under them; as אָמַר *â-măr*, מָוֶת *mâ-vĕth*, יָטַב *yĕ-tăv*; but in case they have neither a vowel nor a Sheva expressed or implied, they are said to *quiesce*

or *coalesce* with the vowel-sound which precedes them; as מָצָא *mâ-tzâ*, מוּת *mūth*, דִּין *dīn*. The different letters, however, do not unite with equal facility with the same vowel-sound. There is a marked affinity between certain letters and certain vowels, and these vowels in relation to such letters are termed ***homogeneous***. The following table will more clearly illustrate this affinity:—

א quiesces in	Kamets	(ָ),	as	רָאשׁ
	Tseri	(ֵ),	as	רֵאשׁ
	Segol	(ֶ),	as	פֶּרֶא
	Holem	(ֹ),	as	רֹאשׁ
ה quiesces in	Kamets	(ָ),	as	אָבְהּ
	Tseri	(ֵ),	as	רְצֵהּ
	Segol	(ֶ),	as	דְּגְלָהּ
	Holem	(ֹ),	as	רְמֹהּ
ו quiesces in	Holem	(ֹ),	as	קוֹל
	Shureq	(וּ),	as	קוּם
י quiesces in	Tseri	(ֵ),	as	בֵּירֹת
	Hireq	(ִ),	as	בִּין
	Segol	(ֶ),	as	בֶּיצָא

2. When the vowel-letter is used in connection with a vowel-sign which is not kindred or homogenous, as e. g. וָ, וֶ, וֵ, וִ, יָ, יֶ, there arises in the cognate Shemitic languages a diphthong *au, eu, ai;* but in Hebrew the quiescent letter retains in such cases its consonant power, and the pronunciation of the following words, for instance, עָלָיו, אֲבִיו, תָּו, גָּו, וָו is *vâv, gēv, tăv, â-vīv, â-lâv*. In such words, however, as חַי, גּוֹי, גְּלָוֶה, אֲדֹנָי it is extremely difficult to avoid a dipthongal sound, nor is it perhaps important so to do.

§ 19. DISTINCTION OF KAMETS AND KAMETS HATEPH.

1. The fact that the same sign (ָ) is employed to represent these two vowels renders them liable to be confounded with each other, and makes it important that perspicuous rules should be given for distinguishing them. These rules flow out of the principles before laid down in respect to syllabication and the tone-accent, and may be stated as follows.

(*a*) The figure (ָ) at the beginning of a word accompanied by Metheg and followed by simple Sheva is Kamets, and not Kamets

Hateph, as קָטְלוּ *qâ-ṭ'lu*, לָמְדָה *lâ-m'dhâh*, בָּרְכָה *bâ-r'kâh*. The Metheg in this case being placed as a secondary accent by the side of the vowel, shows that it is now able to sustain itself in a simple syllable, which Kamets Hateph never is, and consequently that the Sheva is moveable, or in other words begins a syllable. The sign, therefore is Kamets of course. The presence or absence then of Metheg in all such words as חָכְמָה, חָכְמָה, אָכְלָה, זָכְרוּ, שָׁמְרָה, קָטְלָה, &c., will enable the learner at once to discriminate between Kamets and Kamets Hateph.

(*b*) In the beginning, in the middle, or at the end of a word, the sign (ָ) stands for short *o* (*ŏ*) in a mixed syllable unaccented, as לָעׇבְדָה *l'ŏb-dhâh*, כׇּל־חָאָדָם *kŏl-hâ-â-dâm*, וַיָּקׇם *văy-yâ-kŏm*. If such a syllable, however, receives the accent, the long sound of (ָ) remains of course, as דָּבָר *dâ-vâr*, מִדְבָּר *midh-bâr*.

(*c*) So also before Dagesh forte, as בָּתִּים *bŏt-tīm*, חָנֵּנִי *hŏn-nē-nī*. Here again if the penult receive the accent, the vowel becomes Qamets long, as יָמָּח *yâm'-mâh*, אָנָּא *ân'-nâ*, לָמָּה *lâm-mâh*. In what particular cases the accent thus occurs to contravene the general rule can only be learned from a farther acquaintance with the language.

(*d*) A case of much rarer occurrence is where (ָ) stands in a simple syllable and yet is to be considered as a short *o* (*ŏ*). This happens, (1) When Hateph Kamets or another Kamets Hateph follows, as פׇּעֳלוּ *pŏ'lū*, קׇטְבֵךְ *qŏ-ṭŏb-kâ*; (2) In two particular words whose enunciation, however, is altogether anomalous, viz. קׇדְשִׁים *qŏ-dhâ-shĭm*, שׇׁרְשִׁים *shŏ-râ-shim*.

2. In the following cases the vowel is Kamets though unattended by Metheg; מָוְתָה *mâv-thâh*, (not *mŏv-thâh*,) שָׁוְא *shâv*, לָיְלָה *lây-lâh*. As the accent falls on the first syllable it makes it mixed in each instance, and the Sheva of course silent, § 9, 4, 5. The word בָּתֵּיכֶם *bŏt-tē-kĕm* is altogether anomalous.

Some few cases are mentioned as exceptions to the above rule, as דׇּרְבֹנוֹת *dŏr-vâ-nōth*, not *dâ-r'va-nōth*, קׇרְבָן *qŏr-vân*, not *qâ-r'vân*, שׇׁמְרָה *shŏm-râh*, not *shâ-m'râh*. But Grammarians are not agreed as to the true character of the vowel-sounds in these cases, nor are the MSS. or editions uniform in the mode of pointing.

3. To a learner farther advanced in the language the distinction of these two vowels will be easy, if he recollect that Kamets Hateph almost invariably arises from Holem or Shureq, thus וַיָּדׇן from דִּין, פׇּעֳלוֹ from פָּעַל, קׇדְשׁוֹ from קָדַשׁ, וַיָּמׇת from מוּת.

4. When Kamets Hateph is written, as it sometimes is, with two dots annexed (ִי), it then becomes identical in form with Hateph Kamets. In order to distinguish them, observe (1.) That Kamets Hateph is always, except in the case just mentioned (§ 19, 1, *d.*) followed by silent Sheva, or, which amounts to the same thing, by a Dagesh forte; as חֲדָשִׁי. After Hateph Kamets neither occurs. (2.) Kamets Hateph is written under all the letters of the alphabet indiscriminately; Hateph Kamets properly occurs only under the Gutturals.

PRAXIS ON DISTINCTION OF KAMETS AND KAMETS HATEPH.

Let the learner designate the character of the Kametses respectively in the following words:

גָּם, שָׁמְרָה, וְרָקָם מְשָׁמֶרֶת, שָׁמְרָה, זָכְרָה, חָכְמָה, קָרְבָן, רָנִי, כָּל־בָּשָׂר, דָּרְכָן, חָכְמָה שָׂרָשִׁים, קָדְשׁוֹ, רְמוּת, הָגְלִיתָ, בָּתִּים, נָתְנוּ, תָּנוּנִי, רָחֲבָם, אָהֳלִי, סָעַד־נָא, פָּתַחְתָּ, קָבְלוּ׃

§ 20. PRAXIS IN READING.

GEN. 1. 1—5.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ וְהָאָרֶץ
vε-â-hâ-rεtz hâ-â-rĕtz vε-ēth hăsh-shă-mă-yĭm ēth ĕ-lō-hīm bâ-râ bε-rē-shīth
תֹּהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
ĕ-lō-hīm vε-rū-ăhh thε-hōm ăl-pε-nē vε-hhō-shĕk vâ-vō-hū thō-hū hâ-yε-thâh
מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי־אוֹר וַיְהִי־אוֹר׃
vă-yε-hī-ōr yε-hī-ōr ĕ-lō-hīm văy-yō-mĕr hăm-mâ-yĭm ăl-pε-nē mε-rā-hhē-phĕth
וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין
ŭ-vēn hâ-ōr bēn ĕ-lō-hīm văy-yăv-dēl kī-tōv ĕth-hâ-ōr ĕ-lo-hīm văy-yăr
הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה
lây-lâh qâ-râ vε-lā-hhō-shĕk yōm lâ-ōr, ĕ-lō-hīm văy-yĭq-râ hā-hhō-shĕk
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃
ĕ-hhâdh yōm văy-yε-hi-vō-kĕr văy-yε-hi-ē-rĕv

ANALYSIS.

V. 1. בְּ—בְּרֵאשִׁית with Dagesh lene § 12. 7. b.; with Sheva vocal under it, 9. 4. a.—רֵא Tseri with א quiescent, 4. c. (א) therefore impure, 7. 4. 5.—שִׁית with י quiescent in Hireq, 4. c. (י); ת with Sheva implied, 9. 2.—שִׁית mixed syllable, 8. 5.

בְּ—בָּרָא with Dagesh lene, 12. 9, b.; בָּ in simple syllable, 8. 5.—רָא Kamets with א quiescent, 4. c. therefore impure, 7. 5.—רָא also simple syllable, 7. 5.

אֱ—אֱלֹהִים with composite Sheva, Hateph Segol, 10, therefore moveable, 4, note.—לֹ *to* simple syllable defectively written, 6. 4.—הִים mixed syllable with י quiescent, 4. c.

אֵת—אֵת הַשָּׁמַיִם with Tseri, but when followed by Makkeph with Segol, 16. 2. הַשָּׁ—mixed syllable with Dag. forte, 12. 1.—שָׁ simple syllable, 7. 5.—מַ simple syllable with Pattah pure, 8, 5.—יִם with short Hireq, 7. *c.* in mixed syllable, 7. 5.

וְ—וְאֵת הָאָרֶץ with Sheva vocal 9. 4, *a*, therefore moveable 4. c.—אֵת as above. —הָ simple syllable, 7. 5.—אָ the same, Kamets long with Metheg, 17.—רֶץ with Segol short 7, *g*, in mixed syllable, 7. 5.

V. 2. וְ—וְהָאָרֶץ vocal and moveable as above. הָאָרֶץ as above.

הָ—הָיְתָה with Kamets long and Metheg, 19, *a*.—יְ Yodh moveable, 4. c. תָה with ה quiescent, 4. c.

תֹ—תֹהוּ without Dag. lene, 12. 9. b.—הוּ with ה moveable 4. c. and וּ quiescent in Shureq, 4. c.

וָ—וָבֹהוּ Vav moveable in simple syllable, 7. 5.—בֹ in simple syllable, 7. 5.

וְ—וְחֹשֶׁךְ, as above.—חֹשׁ, point over right tooth of שׁ stands both for vowel Holem and to mark *sh*, 7. d. read as a simple syllable, *khō*. —שֶׁךְ short Segol, 7, *g*, in mixed syllable, 7. 5. Kaph written with Sheva expressed, 9. 5.

עַל-—עַל-פְּנֵי simple syllable joined to next word by Makkeph, 19.—פְּנֵי with Dag. lene, 12. 9. b. and Sheva vocal, 9. 4.—נֵי, 4. c.

תְ—תְהוֹם without Dagesh lene, 12. 9. b.—הוֹם mixed long syllable, 7. 5.

וְ—וְרוּחַ as before.—רוּ, 4. c.—חַ with Pattah furtive, 11.

אֱ—as above, v. 1.—מְ—מְרַחֶפֶת with Sheva vocal, 9. 4. a.—רַ with Pattah long and impure on account of implied Dagesh, 12. 3.—חֶ simple syllable, therefore Segol long, 7. *g*.—פֶת mixed syllable, therefore Segol short, 7. *g*. פ without Dag. lene, 12. 9. b.—עַל-פְּנֵי as above, v. 2.—חֲמִ-הַמָּיִם *hăm-mâ*, מ doubled by Dag. forte, 12. 1. which makes the first syllable mixed, 7. 5. the second is simple, 7. 5. the third mixed, 7. 5.

V. 3. וַיֹּ—וַיֹּאמֶר with Dag. forte in י, 12. 1. making the first syllable mixed, the second simple with quiescent א, 4. c. (א).—מֶר mixed syllable with Segol short.—יְהִי, 9. 4. a. and 4. c. (ר).—אוֹר, א moveable, though not practically pronounced.

וַ—וַיְהִי with Metheg, 17. *e*. Pattah impure and long by reason of Dag. implied, 12. 3. Consequently the ensuing Sheva is initial and vocal, 9. 4. a.

V. 4. אֱ—וַיַּרְא here *in otio*, 9. 2.—אֶת with Segol on account of Makkeph following, 16. 2. כִּי-טוֹב כִּ with Dag. lene, 12. 7. b.—וַיַּבְדֵּל ד, וַיְהִבְדֵּל with Dag. lene, 12. 7. b.—בֵּין בּ, וּבֵין and בּ in the first with Dag. lene, 12. 7. b. and in the second without, 12. 7. b.

V. 5. לַ—לַיְלָה here is a mixed syllable with Sheva silent on account of the accent (֑ Athnach § 15), for the ground of which see § 22. 1.

§ 21. LAWS OF THE TONE.

1. Tone, or tone-accent, is the peculiar stress of voice added to the natural sound of the syllable or syllables in which it occurs. The Hebrew admits less latitude in the position of the tone than most other languages. However numerous may be the syllables in any word, the tone is invariably confined to *the last*, or *the last but one*. In the former case, the word is technically termed *Milra*, Heb. מִלְרַע *from below*, i. e. having the accent on the last or *lowest* syllable; and in the latter *Milel*, Heb. מִלְעֵיל *from above*, i. e. on the *higher* or penult syllable. Thus בְּרֵאשִׁית *bĕ-rē-shīth* is *Milra*, having the accent on the last syllable, while שָׁמַיִם *shâ-mă-yĭm* is *Milel*, or accented on the penult. The primary and most usual seat of the tone, however, is on the last syllable.

2. As in English the accent frequently affects the sense, distinguishing, for instance, between nouns and verbs, as *cóntract* and *to contráct*, or words spelt alike, as *désert* (wilderness) and *desért* (merit), so in Hebrew the same effect is produced. Thus the word בִּינָה *bī-nāh* accented on the ultimate signifies *understanding*, but the same word accented on the *penultimate* בִּינָה signifies *understand thou*. So קוּמִי *qū-mī* signifies *my rising*, but קוּמִי *rise thou*. So בָּנוּ *bâ-nū*, *with us*, but בָּנוּ *they did build*.

3. The natural effect of the tone is obviously to draw the whole force of the pronunciation forward to the point where it falls, which causes the preceding vowels for the most part to fall away; just as in the English words *dēgrădátion*, *dĕclărátion*, from *dēgrāde*, *dĕclāre*, the addition of syllables and consequent removal of the accent changes the quantity of the preceeding vowels. In Hebrew however, this is more particularly the case in the series of syllables reckoning from the third from the tone backwards to the beginning of the word, whereas the powerful influence of the tone in its own immediate neighborhood often exerts itself upon the preceding consonant, and produces there what may be called a *fore-tone*, indicated by a long vowel which some consonant going before the tone either assumes in case it has no vowel of its own, or only supports. Thus, for instance, in קָטַל, רָקַם, רָסַב, קָלוֹן, &c. the true original form is קָטָל, רָקָם, רָסָב, קָלוֹן; the consonant preceding the tone having no primitive vowel of its own, and therefore taking Sheva; but the effect of the tone on the last syllable is to create a *fore-tone* on the

penult, which is here, as usual, expressed by *a* (Kamets), which, as the most simple, easy, and natural of all the vowel-sounds, is most frequently employed for this purpose. In some few instances *e* (Tseri) occurs instead of *a*, as לֶבֶב, יֶקֶל; but this is owing to particular causes. On the other hand, the fore-tone vowel is wanting if an unusually long immutable vowel, introduced into the root in the course of formation, does not, on account of its power and protraction, admit of any but the shortest vowels in its neighborhood, as in the forms גְּבוּל, יְסוֹד, יְקָר; that is to say, the fore-tone *sinks* to the weakest half-vowel (Sheva) sound before these very emphatic vowels.

3. Before the longer suffixed syllables the *a*, which was before in the ultimate, remains, whether accompanied by a single consonant as שָׂאֲתוֹ, קָחֲנוּ (from קַח, שָׂא), בָּנִים (having assumed *a* as fore-tone); or whether a second consonant without a vowel precedes, as שִׁמְעֲנִי, רָשָׁרִים (from שְׁמַע, רָשָׁר). On the other hand *e* only remains after *two* consonants, that is, in cases where a firm vowel must be pronounced, as פִּקְדָה, פִּקְדֵה; יְרֵא, יִרְאוּ; otherwise it seldom remains, though we have שֵׁמוֹת from שֵׁם instead of שְׁמוֹת, and so also עֵצִים, מֵעִים, בֵּלִים (though sing. בְּלִי instead of בֵּלִי), and some others; but we have זְנִים, and always, before suffixes, שִׁמִי, תְּנָחוּ, &c.

4. Again, before suffixed tone-syllables, which assume the last radical, the stress of pronunciation inclines strongly to the end, so that *a* is inserted as fore-tone immediately before the tone-syllable especially in the regular plur. forms, as מַלְכוּת, מְלָכִים (from מֶלֶךְ), and occasionally in substantive forms in *on* (וֹן), as זִקָּרוֹן, אֲבַדּוֹן.

5. Finally if a compound syllable or a long simple one goes before the consonant, preceding the tone-syllable, this of itself produces so strong a retention of the voice that it hurries on more rapidly afterwards; consequently a fore-tone is less necessary or natural than in the preceding cases, as כִּתְבוּ, מִסְפְּדִי, כִּתְבִים. The principal cases in which the fore-tone appears in these circumstances are the following; (1) In the verbal form חִקְטַל. (2) In the noun before a suffix syllable, as עוֹלָמִים, מִכְתָּבוֹ, יַלְדָּה. (3) Before the terminations of the persons of verbs if the tone-syllable is a *protracted* one; but even then generally only in pause, as יִקְרָאוּ (from יִקְרָא), but יִקְרָאוּנִי; יַחְדָּלוּ (from יַחְדַּל), but יַחְדָּלוּן; יֹאבְדוּ (from יֹאבֵד), but יֹאבְדוּן.

6. The *o*-sound has not the same tendency to become fore-tone

vowel, as *a* or *e*; for the sound of *o*, *u* is not near so moveable and fleeting as *a*, *e*; consequently an *o* merely long by tone remains only in the actual tone-syllable, not before it, as foretone. Yet the rare example יִקְצֹרוֹן (instead of יִקְצְרוֹן) occurs Ruth, 2. 9.

7. The *chief tone* then has its proper and most native seat on the *last* syllable of a word; it can only rest on the *penult* on the express conditions that the ultimate is either a simple syllable, as כָּתַבְתָּ *kâ-thav-tâ*, גָּלִיתִי *gâ-lī-thī*, תִּכְתְּבֶנָּה *tĭq-tōv-nâ*; or, if a compound syllable, that it has a short vowel and follows a simple syllable, as קְדֹשׁ *qō-dhesh* כָּתַבְתֶּם *kĭthâ-vâ-thĕm*; no other cases are possible. But within the range of these conditions a large number of cases, or rather classes of cases, are embraced. The most important of these are:—

(*a*) All those words which have a furtive or auxiliary vowel (viz. Segol, Pattah, or Hireq) in their final syllable. This rule embraces of course that whole class of words denominated *Segolate nouns*, of which a full account is afterwards given. Such forms as מֶלֶךְ, סֵפֶר, בְּרִית, קֹדֶשׁ, תְּהוֹם, belong to this enumeration.

(*b*) Feminines ending in תָ—; as נַעֲלָת, פִּתְחָת.

(*c*) All words of the dual number, or of the dual form; viz. ־ַיִם; as מַיִם, שָׁמַיִם, רַגְלַיִם, צָהֳרַיִם.

(*d*) Nouns, Pronouns, and Adverbs ending in הָ— or הָ— paragogic or local; as אֶרְצָה, חֲמָתָה, אֵלָּה. Common feminines in ה ָ—, on the other hand, and all verbs ending in ה ָ— take the tone in the ultimate.

(*e*) Apocopated Futures in Kal and Hiphil of verbs ל״ה (§ 139); as וַיִּגֶל, וַיַּעַשׂ, and also וַיִּשְׁתַּחוּ.

(*f*) The persons of the regular verb which terminate in the suffixes תִּי, תָּ, תֶּ, נוּ, נָה; as קָטַלְתִּי, קָטַלְתָּ, תִּקְטֹלְנָה. On the contrary קָטַלְתֶּן קָטַלְתֶּם have the accent on the final syllable.

(*g*) Such nouns and verbs as have the following suffix endings, viz. ־ִי, ־ֵי, ־ַי; ־ֶיהוּ, ־ָיהוּ, ־ֵיהוּ; ־ֶיהָ, ־ָיהָ; ־ֵינוּ, ־ֵנוּ, ־ֵמוֹ, ־ָמוֹ; as קָטַלְתִּינִי, קָטַלַנִי, &c.

(*h*) In Kal, Niphal, and Hiphil of verbs ע״ע and ע״ו the tone falls upon the penult in those persons which have formative suffixes *beginning with a vowel*; i. e. the suff. ה ָ—, ־ִי, ־ִ—, וּ —; as סַבָּה, סַבָּי, סַבּוּ. קָמוּ.

Note. It is to be recollected, on the other hand, that the suffixes כֶם, כֶן, תֶם, תֶן always bring down the tone on them, and thence are called *grave suffixes*, while those which do not produce this effect are called *light*.

Retraction of the tone.

8. In the above cases, although the tone has been made to rest upon the penult by the influence of certain adventitious causes which have operated to remove it from its original place on the ultimate syllable, yet it may be now said to *belong* there; this has become its *established seat;* and it is not customary to speak of its being *retracted* from the last syllable to the place it now occupies. There are numerous cases, however, in which words that originally and ordinarily have the tone on the ultimate are subjected to influences which *draw it back* upon the penult. Of these the following are the principal, in all which the retraction of the tone is owing to *accidental* causes.

(*a*) When the particle (ו *and*), usually termed *Vav Conversive* (§ 34.) is prefixed to the future of verbs; as יֹאמַר or יֹאמֶר, but וַיֹּאמֶר; יִלֶּךְ, but וַיֵּלֶךְ; יָמֹת, but וַיָּמָת.

As a necessary condition to this the last syllable must end in one of the radical letters of the verb, and its penult be simple not mixed. This confines the effect principally to the singular number; thus from יִפְקֹד we have וַיִּפְקֹד but יִפְקְדוּ remains unchanged. So where the penult is mixed, יִפְקֹד (Milra), וַיִּפְקֹד (also Milra).—In verbs ending with a quiescent, particularly א, and therefore not capable of having the last syllable mixed and short, the tone usually remains on the ultimate unaffected; as וַתָּבֹא not וַתָּבֹא; וַיִּכְלֶא not וַיִּכְלָא. The following cases, and some others similar, are to be regarded as anomalous; viz. וָאָשֹׁב, 1 Kings 8. 20. וַיָּמֹת Gen. 5. 5. וַיִּלָּכֵד, 1 Sam. 10. 20. In וַיָּבֵא Gen. 4. 3, the penult has the tone, though the ultimate remains long.

(*b*) A peculiar emphasis in a word, whether arising from an urgent command, exhortation, entreaty, prohibition, or resolution, generally has the effect to draw back the tone, particularly in futures and imperatives; as הִשָּׁמֶר *keep thyself, or take heed,* instead of הִשְׁמֶר; אַל־תָּשָׁב *thou shalt not turn away,* instead of אַל־תָּשֹׁב; אַל־תּוֹסֶף *thou shalt not add,* for אַל־תּוֹסֵף Prov. 30. 6, where the terminating vowel is absorbed on account of the strong affection of the speaker. So יָרֶד *he shall rule,* Ps. 72. 8, for יִרְדֶּה; יָמַח *shall be erased,* Ps. 109. 13, for יִמָּחֶה.

(*c*) A word having the tone on the last syllable immediately followed by a monosyllable having a tone-accent, or by a dissyllable accented on the first, usually throws the tone upon the penult

in order to avoid the concurrence of two tone-syllables; as חוֹסֵי־בוֹ instead of חוֹסֵי־בוֹ; עָשָׂה־לָנוּ instead of עָשָׂה לָנוּ.

Note. A vowel which had previously fallen away on account of the accession of a suffix is sometimes restored solely for the purpose of affording a seat to the tone; as תְּחַתֶּלוּ בוֹ for תְּחַתְּלוּ בוֹ; חֲנָה for חָנָה.

(*d*) A pause-accent produces the same effect; as אַתָּה for אַתָּה; עֲרוֹ for עָרוֹ. For a more full account of the pause-accent, see § 22.

§ 22. PAUSE ACCENT.

1. Several of the more important accents enumerated above (§ 15), particularly Silluq (ֽ), Athnahh (֑), and Zakeph Qaton (֔), are denominated in certain situations *Pause Accents*, from their effect in *prolonging* or *delaying* the sound of the voice on the tone-syllable. This influence of the pause is usually confined to a word closing a sentence, or part of a sentence, and gives rise to a new form only in certain situations; for the power of the pause cannot be distinctly expressed in all cases where it occurs; as e. g. in a monosyllabic word with a long vowel, as קוֹל, גּוֹר, בֶּטַח, which cannot be rendered longer by the pause. Generally indeed a sound long by nature remains without change, as עוֹלָם, נְבִיא.

2. But in ordinary cases this accent has so marked an effect upon the forms of the words by changing their vowels as to give rise to a variety of what are termed *pausal forms* in contradistinction to *usual forms*. The general results may be stated as follows:—

(*a*) A vowel short by nature passes over into its homogeneous long sound, as Pattah into Kamets, Kamets Hateph into Holem, &c. Thus מִים, קָטַל, וַדָּמֶת become in pause מָיִם, קָטָל, דָּמוֹת.

(*b*) As an exception to the general rule, such forms as דָּרְכָךְ, מָלְכָךְ &c. become in pause דַּרְכְּךָ, מַלְכְּךָ because the original form was מָלְכָךְ, דָּרְכָךְ (from מַלְכְּךָ, דַּרְכְּךָ.) Tseri also in the last syllable often goes into Pattah, as חָפֵר in p. חָפַר; חָשֵׁב in p. חָשַׁב; אָצֵל in p. אָצַל. This usage appears still more obvious when Segol stands appropriately in the form from which the Pattahh arises, as וַיִּלְבָּךְ in p. וַיִּלְבַּךְ; אַל־תֶּחֱלַן in p. אַל־תַּחֲלַן; אַל תּוֹסֶף in p. אַל תּוֹסַף.

(*c*) When the last syllable of a word having upon it the tone begins with two consonants, as יִשְׁ־מְרוּ, קָ־טְלָה, the effect of the pause accent is to remove the initial vocal Sheva and introduce a new

vowel in its stead. This vowel is usually the long vowel homogeneous with that which originally occupied its place, but was dropped in the course of flexion, as

קָטַל (קָטַל־), מָלְאָה (מָלֵא־), רָקְלוּ (רָקַל־)
in p. קָטְלָה מָלְאָה רָקְלוּ

In this case it is to be understood that the tone goes of course with the pause.

(*d*) The pause falling upon simple vocal Sheva substitutes Segol, as

מַלְכְּךָ, בִּירְחָךְ, רוּחִי, כְּלִי
in p. מַלְכֶךָ, בִּירְחֶךָ, רוּחִי, כֶּלִי.

(*e*) Falling upon a composite Sheva it substitutes the corresponding long vowel, as

חֲצִי, but חֲצִי, עֲנִי, צָרְרִי, חֶלְקִי, אֲנִי
in p. חֲצִי עָנִי, צָרָרִי, חֶלְקִי, אֲנִי.

(*f*) In certain cases, contrary to prevailing usage, the effect of the pause is to draw back the tone to the penult; especially in words spoken with emphasis, as in one's addressing another, or in exclamations, as

עַתָּה, אַתָּה, אָנֹכִי, אֲנִי
in p. עָתָּה, אַתָּה, אָנֹכִי, אֲנִי

(*g*) In the case of the suffix ךָ the final vowel (ַ) is frequently retracted by the pause to the preceding letter, converting the syllable from a simple to a mixed, as

הִשְׁמָרְךָ, אִתְּךָ, צִוְּךָ
in p. צִוָּךְ, אִתָּךְ, הִשָּׁמֶרְךָ, and regularly in the particles

אוֹתָךְ, אִתָּךְ, לָךְ, בָּךְ.

(*h*) The pause accent sometimes restores a letter which had been dropped, as well as a vowel, particularly in Lamed He verbs, as

יִשְׁלוּ, נִטּוּ, בְּעוּ
in p. יִשְׁלֵוּ, נִטֵּוּ, בְּעֵוּ

PART II.

CHAPTER I.

§ 23. CONSONANT AND VOWEL CHANGES, AND OTHER PECULIARITIES.

Preliminary Remarks.—There is a strong tendency in all languages, for the sake of euphony, to effect various changes in the structure of words by the assimilation, elision, addition, or transposition of letters. As certain vowels and consonants would, in particular situations, occasion sounds so difficult of utterance, or so grating to the ear, as to be at once painful to both speaker and hearer, changes are introduced into the constitution of words, which at first sight appear to be anomalous, and give great trouble to the learner until the laws by which they are regulated are understood. In no language, except perhaps the Arabic, is this more strikingly the case than in Hebrew. The principles and rules, therefore, laid down in this part of the grammar, though somewhat complicated and tedious, will be found of indispensable importance to a correct knowledge of the language; and when once they are mastered, the irksomeness of the study is vastly relieved. What at first appeared a mass of misshapen anomalies resolves itself into the obvious proprieties of a fixed and scientific system, the developement of which can scarcely fail to be followed out with all the interest of a process of demonstrative reasoning.

§ 24. CONSONANT CHANGES.

1. *Commutation.* Since all consonants differ only in degree, a sound can easily be commuted for another bordering upon it. This is of frequent occurrence in Hebrew, where there is comparatively but little firmness in the letters, causing the same word to appear in quite different forms, as צָפַן, סָפַן, טָמַן *to conceal.* This is owing partly to the historical progressive modification of sounds, as dependent upon the action of the human organs on language, the general effect of which is to substitute the weaker and softer for the harder and rougher; partly upon the influence of formation and meaning in the roots; and partly upon casual changes produced by the near affinity of sounds, whether of those peculiar to the Hebrew, or to its cognate dialects. Accordingly,

(*a*) The T-sounds are easily changed into the S-sounds, as they are nearly related, and in this change the distinction of each individual sound of the former class is preserved in the latter, ת being changed into ס, or more obscurely into שׂ, as פִּשָׁר for פִּתָּר *interpretation,* from פָּתַר *to interpret,* Eccles. 8. 1; ד into ז, as זְעַק for דְּעַךְ;

and vice versa דְּהַב *gold*, Chal. for זָהָב Heb.; ט into ץ, as בְּצַר for בָּטַר. Some changes of this sort have become permanently fixed in Hebrew from a very ancient period, as the pronoun זֶה *zeh*, Aramaic *di*, related to the German *da*, and the Greek σο (Latin *tu*), in which the T (D)-sound is undoubtedly primitive. A reaction, however, is occasionally observable when the T-sounds again predominate, as חָרַשׁ instead of חָרַת (χαρασσω=χαραττω) Ex. 32. 16. This is still more frequent in Aramaic.—Again, the stronger sibilants change repeatedly into the softer ones, viz. ץ into ז, as צָעַק *to cry*, עָלַץ *to exult*, צָעַר *to be little*, into זָעַק, עָלַז, זָעַר; and ץ and שׁ into ס (שׂ) as צָחַק, עָלַץ, and צָפַן into שָׂחַק, עָלַס, סָפַן or שָׂפַן; so שִׁרְיוֹן *coat of mail*, and סִרְיוֹן Jer. 46. 4. בּוֹשֵׁשׁ *to act basely*, for בּוֹסֵס. The liquids ר, נ, מ, ל are more irregular in their softening, so that ר, as being harder and rougher, is not unfrequently changed, in the later periods of the language, into ל, as אַלְמָנוֹת (of doubtful etymology) Is. 13. 22. for אַרְמָנוֹת, and הִצְהִיר *to make bright*, into הִצְהִיל. So we find both לְשִׁבָּה and נְשִׁבָּה, פְּסַנְתֵּרִין (once פְּסַנְטֵרִין) for ψαλτηριον, נוּט for מוּט *to tremble*, שָׂטַם and שָׂטַן *to persecute*, בָּחַר and בָּחַן *to try*. The harder Gutturals too are gradually softened, especially ע into א, as פִּתְאֹם *suddenly*, from פֶּתַע *a moment*, תַּאֵב *to abominate*, from תַּעֵב, and נָאַל *to defile*, from נָעַל.

(*b*) Different shades of meaning in the roots give rise to manifold variations in the sounds, as נָתַץ, נָתַשׁ, seldom נָתַס *to destroy*; נָשַׁב, נָשַׁם, נָשַׁף *to blow*, קָשַׁח and קָשָׁה *to be hard*. As there is usually a clear definite distinction of meaning connected with these changes, so it may be remarked, that the derived, remote, more limited sense has usually the softer sound, as סָגַר *to shut up*, סָכַר rather *to stop up*; טָבַח *to slaughter*, זָבַח *to sacrifice*; נָתַךְ *to pour*, נָסַךְ used rather of *casting metal* or of a *libation*; נָאָה *to be beautiful*, רָאָה *to be suitable*.

(*c*) Of the *casual* the following are specific instances; Heb. תָּעָה *to wander*, Aram. טָעָה Ezek. 13. 10; Heb. פָּזַר *to scatter*, Aram. בָּזַר only in Daniel. So דִּירוֹן and דִּימוֹן (proper name) Is. 15. 2, 9. פָּלַט and מָלַט *to escape*, (but מִפְלַט always); גַּו, גֵּב, גַּת *back*.

(*d*) Among the quiescents (אֲהָוֵר) commutation is very frequent, particularly where the pronunciation of the word is not materially affected by the change, as בְּלֹאִים or בְּלוֹרִים *rags*, or דּוֹאֵג or דּוֹרֵג *Doeg*, הָלַךְ or רָלַךְ *to go*, קָרְחָא or קָרְחָה *baldness*, מִקְרָא or מִקְרָה *collection*, רֹאשׁ or רוֹשׁ *head*, גָּלָה or גָּלַי *to reveal*, רִאשׁוֹן or רִישׁוֹן *the first*.

Of further changes of ו into י see § 26. 11.

2. *Elision.* As the voice is naturally most hurried and rapid at the beginning of a word in the first sound and first syllable, and as all kinds of prefixes to the root are consequently most rapidly pronounced, it therefore happens that very weak sounds loosely connected are occasionally lost before the stronger syllable, as pron. נַחְנוּ *we* for אֲנַחְנוּ; so בּוּל *produce* for יְבוּל, שְׂרָא *elevation* for נְשָׂא. So also occasionally at the end of a word the sound of the very liquid and nasal נ is obscured and lost, as מְגִדּוֹ (name of a place) for מְגִדּוֹן, and, according to some, יִשְׁמְעוּ for יִשְׁמְעוּן the original termination. In like manner the Latin has *Plato* for the Greek Πλατων, *Apollo* for Απολλων.

3. *Prosthesis.* On the other hand, a word is inclined to begin with vowels, if the first consonant easily admits of such softening. Accordingly, where the first consonant is without a vowel, the short *e* (ֶ) is sometimes assumed in Hebrew, especially with sibilants, which are strongly disposed to it, seldomer with liquids and mutes, but always only in isolated substantives or adverbs, as אֶצְעָדָה and אֶצְעָדָה *foot-chain;* אֶזְרוֹעַ and (more rarely) אֶזְרוֹעַ *arm;* אֶצְבַּע *finger,* אֶשְׁכֹּל *cluster,* אֶרְבַּע *form,* where the Guttural ר seems to be the cause of *a* (ַ) for *e* (ֶ), and אֶתְמוֹל *yesterday* for תְּמוֹל Job, 8. 9. This also takes place, though still more rarely, before a consonant disposed to it, with a firm vowel following, as זִקִּים and אֲזִקִּים *chains,* Jer. 40. 1.

4. *Assimilation.* Where two different consonants concur at the end of a preceding close compound syllable, one sound is easily changed into the other more important one, and the softer, more attrited the language becomes, the more frequently does this take place. In this case, as a general rule, the first sound is changed into or *assimilated* to the second, which must necessarily be a firm sound, a mute, or a sibilant, while the first is one of the softer, weaker class. Thus נ is most easily and frequently thus resolved, as רַבַּשׁ for רִנְבַּשׁ, נַחַתְּ for נָתְנָתְּ, מִדָּה for מִנְדָּה; תַּת for תְּנָת; much seldomer ל, as רַקַּח and רֶקַח for רִלְקַח and רֶלְקַח, כַּנָּה for כִּלָּנָה; ר very rarely, as כַּמָּא for כִּרְמָא which is the form of the word in Syriac and Arabic; and מ only in a few foreign words, as לַפִּיד for לַמְפִּיד, Gr. λαμπαδες, *lamps.* This usage is very frequent and almost regular with the prefix syllable הִתְ before a very kindred consonant, as הִתַּבֵּר for הִתְדַּבֵּר; הִסַּהֵר for הִתְסַהֵר; הִתַּמֵּם for הִתְתַּמֵּם; yet variant from this we find הִתְדַּבֵּק Judg. 19. 22. In almost all cases of this kind the

absorbed or assimilated letter is compensated by Dagesh forte in the following consonant, but from the principle stated § 12. 3. it is evident that such compensation cannot be indicated at the end of words; consequently it fails in such cases as אַף (for אַנְף), בַּת (for בַּנְת), אַחַת (for אַחַדְתְּ), where a furtive vowel would stand in the full form, but reappears whenever accession accrues to the word, as אַפּוֹ *his anger*, בִּתּוֹ *his daughter*, &c.

All languages discover more or less the same tendency towards the assimilation of consonant sounds, particularly such as are kindred in their own nature. Thus in Greek, συμμαχος, συλλαμβανω, συρραπτω, for συνμαχος, συνλαμβανω, συνραπτω; and Lat. *colligo, committo, corripio, illustris, pellucidus*, for *conligo, committo, conripio, inlustris, perlucidus*. In the Heb. phrase וַיֹּאמֶר לֹא *and he said, no*, 1 Kings 11. 22, it would seem that the Dagesh forte was intended to indicate that the ר, though the words are written separate, is to be considered as coalescing with the ל, and the words to be pronounced *vă-yōmĕl-lō*. Cases of this kind are rare in the printed text, but in many Heb. MSS. are said to be more frequent. This is strikingly accordant with Arabic usage. In like manner in some ancient Greek inscriptions την μητερα is found written for την μητερα, τολ λογον for τον λογον, &c.

5. *Transposition.* In order to facilitate the pronunciation in such cases of concurrent sounds, a T at the end of a syllable followed by an S changes places with it, because it is easier to pronounce ST than TS; and the T-sound must then always accommodate itself to the accompanying sibilant; consequently we have הִסְתּוֹלֵל for הִתְסוֹלֵל, הִסְתַּמֵּר for הִתְשַׁמֵּר, הִצְטַדֵּק for הִתְצַדֵּק. In הִתְשׁוֹטֵט Jer. 49. 3, the transposition is avoided in order to prevent the too great concurrence of T-sounds. Other instances of transposition, which belong, however, more properly to lexicography than grammar, are the following, viz. כָּסַל for סָכַל *to be foolish*, כֶּבֶשׂ for כֶּבֶשׂ *a lamb*, נָשַׁף for נָפַשׁ *to breathe*, פָּצַר for פָּרַץ *to break out*, אָנַק for נָאַק *to sigh*, גְּאֵרוֹת for גְּרָאוֹת *valleys*; and in some cases a letter is transposed to another syllable, as עַלְוָה for עַוְלָה *wickedness*, שַׂלְמָה for שִׂמְלָה *a garment*.

§ 25. OF THE GUTTURALS AND RESH, AND THE VOWEL CHANGES OCCASIONED BY THEM.

1. The Gutturals constitute a class of letters in many respects peculiar to the Shemitic languages, which, from their vocal properties, necessarily exercise a powerful influence upon the forms of words. In their enunciation they propel a softer or harder breathing from the chest, according as the breath comes forth pure and un-

interrupted, or grates, as it were, against the organs of the throat, and calls them into action. If the breath flows quite pure, as in א, there arises merely a gentle aspiration, inaudible without a vowel, and answering to the *spiritus lenis* of the Greeks. If the breath is more sharply propelled against the organs, the sound will be the pure but harder aspirate ח (*h*), answering at the beginning of a word to the Greek *spiritus asper*. If the aspiration be still stronger, there arise the weaker ע (*gh*) and the stronger ח (*ch* or *hh*), two very rough guttural sounds bordering closely on the firmer consonants *g*, *k*, *q*, but pronounced deeper than *g* and *k*, and impinging upon the epiglottis less than *q*.

2. Viewed as aspirates the Gutturals approximate much more nearly to the vowels than to the other consonants, and in regard to their pronunciation there is no difficulty when they are accompanied by full vowels, as עָלָה, אֹמֵר, חֲרֹטֹם; but where, according to usual analogy, a consonant would be pronounced without a vowel, that is, with simple Sheva, the Gutturals, from the very nature of their sounds, assume somewhat of a vocalic enunciation, which is expressed by the composite Shevas; thus while מְלָכִים exhibits simple Sheva under its first letter, the Guttural in עֲמָקִים, an analogous form, takes Hateph Pattah. See § 10.

3. This grand peculiarity of the Gutturals, their taking the *composite* instead of simple Sheva, holds invariably *in the beginning of a syllable*, but at the end of a mixed syllable after a short vowel simple Sheva very frequently occurs, as נֶחְפַּךְ, רַדַעְתִּי, רֵחְשׁוּב, רֵאֲהַב; more especially if the next begins with Yod, as מֶחְיֶה, רִחְיָה, בְּעָיִם.

4. When a Guttural with a composite Sheva is preceded by a letter under which simple Sheva, or its substitute short Hireq, would properly stand, such preceding letter takes the short vowel corresponding with the composite Sheva. Consequently,

ֲ: ֱ: ֳ:	will require the preceding letter to be pointed with	ַ, as	רַעֲקֹב (רְעָקֹב)
		ֶ, as	לֶאֱנוֹשׁ (לְאֱנוֹשׁ)
		ָ, as	לָחֳלִי (לְחֳלִי)

The reason of this usage, which generally takes place only *in syllables before the tone*, is derived from the same physical considerations with that of the punctuation of the Gutturals themselves. The slightest experiment will satisfy any one that it is not possible to pronounce with ease a succession of strongly dissimilar vowel sounds, as for instance in the combination of *yĭ-hă-z-ī-ă-kŏv*. There will necessarily, in rapid utterance, be a coalescence or amalgamation

of sound, such as is indicated by the corresponding vowel-signs in the table just given. It is to be remarked, however, that this usage never takes place either in the last syllable of a word, or in the tone syllable, since though we have שָׁמַעְתָּ, רְדָעֲנוּ, yet we never meet with שָׁמַעְתָּ, רְדָעֲנוּ, simply for the reason that after the tone accent the voice naturally hurries forward. Indeed we not unfrequently find the composite Sheva dispensed with in a syllable of this kind, even when in the course of flexion it has lost the tone, as שִׁמַעְתֶּם; but when followed by נ the other mode of pointing is more common, as רְדַעֲנוּךָ.

5. When a Guttural, however, thus pointed is immediately followed by a simple Sheva, the composite Sheva is dissolved, and only the vowel-part remains; as יַעֲבְרוּ instead of יַעֲבְרוּ, which would make an impossible syllable. So נֶחֱפָכָה instead of נֶחֱפְכָה; פָּעֳלָךְ instead of פָּעֳלְךָ. In this case, however, the resulting vowel never has the tone, as the power of the pronunciation remains with the former original vowel.

6. As the Gutturals, from the position of the organs in enunciation, have a strong affinity for the *a*-sound and an equally strong repugnance to the *i*-sound, it therefore happens that a Guttural at the end of a syllable preceded by short Hireq, causes such Hireq to be changed either to Segol or Pattah, both which are more compatible with this species of sound. Thus we have נֶחֱפַךְ instead of נֶחֱפִךְ; יַחְשֹׁב instead of יַחְשִׁב; יַעְזְרוּ instead of יַעְזִרוּ. The same is frequently, though not uniformly, the case with ר; as וַיַּרְא *he saw*, for וַיִּרְרְ (וַיִּרְאֶה); חֲמַר *he embittered*, for חֲמַר; וַיָּסַר *he fled*, for וַיָּסָר or וַיָּסָךְ. It is, moreover, because of this native discordance between the sounds of *i* and *u* (ִ and וּ) and *a*, that they never appear as Hateph-vowels, but that *e* and *o* universally occur.

Indeed the strong affinity of the Gutturals for Pattah, especially in final syllables, frequently causes this vowel to appear before them when no other reason can be assigned for its occurrence; as שָׁמַע instead of שָׁמְעַ; זָרַע instead of זָרְעַ; יִמְעַל for יִמְעֲלְ, יָנַח for יָנֲחְ, נֵצַח for נֵצֲחְ. When, however, the final vowel is immutable and cannot be excluded, Pattah furtive is inserted before the Guttural; as הִשְׁמִיעַ, גָּבוֹהַּ, &c.

7. In syllables ending with two consonants, where the Guttural in the middle is not so free, and especially with hard ח, the Segolate pronunciation usually remains, as לֶחֶם, רֶחֶם; but the final *e* (ֶ) is always changed into *a* (ַ) in a Segolate form as soon as ever the penultimate *e* (ֶ) has been changed before the Guttural into *a* (ַ), because the second vowel is generally made to be only an echo of the first, as פֶּעַם (פֶּעֶם), נַעַר (נַעֲר), בַּחַן (בַּחֲן). See this more fully

explained under the head of *Segolate Nouns*. Cases sometimes occur where final or penultimate Gutturals attract the whole vowel-power of the word to themselves, נְטַע, מְעַט, קָחַת, but most of all with the weak א, as פְּאֵר, שְׁאֵת, זְאֵב.

8. A distinguishing character of the Gutturals is, that they are incapable of reduplication; hence the insertion of Dagesh forte in these letters is precluded, even where it is analogically due, as in נֵאץ for נֵא֫ץ; בְּרֵךְ for בְּרֵךְ, &c. These are called cases of *implied Dagesh*.* But in order to compensate for this omission the preceding vowel is lengthened, as מָאֵן for מַאֵן; מֵאֵן for מֵאֵן; מֹאֵן for מֹאֵן.

In many cases this compensative lengthening of the preceding vowel is dispensed with; as נַהַת instead of נָהַת; מְרַחֶפֶת instead of מְרָחֶפֶת. The Pattah, however, or any other short vowel thus situated is to be considered as long, as it stands before an *implied Dagesh*. § 25. 8.

9. In cases where analogy would require reduplication, a Guttural with Kamets or Hateph Kamets is very prone, for the sake of euphony, to take Segol instead of Pattah or Kamets immediately before it, as פֶּתַח, חֲחָרִים, לֶחֶבָה, אֶחָיו, הֶחֱדָשִׁים, instead of פַּתַח, חֲחָרִים, לַחֲבָה, אַחָיו, הֶחֱדָשִׁים. This is probably owing to the fact that soft *e* (Segol) was regarded as an easier sound to the language before the concurrence of a Guttural and long *a* (Kamets) than either that of Pattah or Kamets.

Note. The following are exceptions to this rule; viz. חָעָם, חָחָר, הָאָרֶץ, &c. The word וָעֶד is anomalous, being probably put for וְעָד.

10. When He (ה) stands at the beginning of a word immediately before another Guttural, it not unfrequently takes Pattah instead of Hateph Pattah, the concurrence of the two Gutturals causing the fleeting vowel sound to be somewhat more full and distinct; hence

הַעִירֹתִי	instead of	הֲעִירֹתִי
הַעִירוֹתִי	"	הֲעִירוֹתִי
הַחִלּוֹתָ	"	הֲחִלּוֹתָ
הַחִכָּם	"	הֲחִכָּם
הַחִטָּם	"	הֲחִטָּתָ

Thus too in the same situation Aleph (א) takes sometimes Tseri

* That the doubling of the Resh, however, is not absolutely impracticable appears from the following cases; בָּרִית Ezek. 16. 4, שָׁרִךְ Prov. 3. 8, מָרִת Prov. 14. 10.

instead of Hateph Segol, and sometimes Holem instead of Hateph Kamets, as

אֱמוּן	instead of	אֲמוּן
אֱבוּס	"	אֲבוּס
אֱזוֹר	"	אֲזוֹר
אֱחָרִי	"	אֲחָרִי
אֹחָלִים	"	אֲחָלִים

§ 26. OF THE QUIESCENTS AND THE VOWEL CHANGES OCCASIONED BY THEM.

I. *Of* א *and* ה.

1. Of these two letters, considered as *Gutturals*, it has been already remarked (§ 25. 1.), that they are the weakest of the whole class, amounting in fact to little more than simple *breathings*. The consequence is, they frequently lose their sound altogether, and are thus brought into the class of *Quiescents*, in which character they are subject to several peculiarities that require to be fully treated.

2. The degree of their vocality or aspiration depends mainly upon their position in a word or syllable. At the beginning of a word the aspirate is most strongly and distinctly audible, as there is no impediment whatever to the sound, as in אָמַר, אֹהֶל, הָלַךְ; but in other positions the utterance is less easy, and leads to the effort to suppress the sound of the aspirate by drawing back its accompanying vowel, or Hateph-vowel, attaching it to the preceding consonant, and lengthening it if short. Thus,

שֹׁאלָה	instead of	שְׁאֵלָה	רֹאשׁוֹן	instead of	רְאִישׁוֹן
חֹטֵאת	"	חַטַּאת	בֹּאר	"	בְּאֹר
רֹאשִׁים	"	רְאָשִׁים	שֹׂאת	"	שַׂאת
מֹאחָזִים	"	מְאֻחָזִים	פֹּארָה	"	פְּאֵרָה

and as letters not sounded come naturally to be omitted in writing, hence שֹׁלָה for שֹׁאלָה (שְׁאֵלָה), וַיֹּרֶב for וַיִּרְאֶב, מָצָתִי for מָצָאתִי. So also in respect to ה, as לַבֹּן for לָהַבֹּן, לָמֹלֶךְ for לַהַמֹּלֶךְ, יוֹנָתָן for יְהוֹנָתָן, לַקְטִיל for לָהַקְטִיל. At the *end* of a syllable the aspiration of the weaker Gutturals א, ה, easily becomes too feeble to be distinctly audible after the accompanying vowel; so that the vowel is uttered without the clear aspirate after it. But this is very rare in syllables *before* the tone, because the Guttural there can easily facilitate its utterance by assuming composite Sheva (§ 25. 3.); but in cer-

tain combinations of rather frequent occurrence, א is rendered for the most part mute, as לֵאמֹר for לֶאֱמֹר, נָאוָה for נַאֲוָה, נִפְלָאת for נִפְלַאַת, הָאזְקִרם for הַאַזְקִרם, מָצָאת for מְצַאַת. In this case the vowel, according to § 26. 2, is regularly lengthened.

3. The usual effect of this law of quiescence, as we have just observed, is to lengthen the previously short vowel; but a remarkable exception to this occurs in regard to the word אֲדֹנָי *Lord* with its prefixes, as וַאדֹנָי, לַאדֹנָי, בַּאדֹנָי, לַאדֹנָיִךְ, לַאדֹנָיו, &c. Yet this usage is not uniform, as we find לַאֲדוֹן, לַאֲדֹנַי in the construct state, as also always לַאֲדֹנֵינוּ, וַאֲדֹנֵינוּ, וַאֲדֹנֵיהֶם. The peculiarity was probably intended as a distinction of the holy name of God, as לַיהוָה, בַּיהוָה, &c. present the same anomaly. A similar usage obtains also in the case of the words לִקְרַאת (instead of לִקְרָאַת), מְלַאכְתּוֹ, and a few others, of which we can only say that it is in marked contrariety to the general laws of the vowel combinations.

4. He (ה) never quiesces except at the end of a word. Whenever, therefore, in consequence of final accession it comes to stand in the middle of a word, and where it cannot quiesce, it is for the most part exchanged for Yod or Tav; as גָּלִיתָ for the analogical גָּלַהְתָּ; גָּלִינָה for גָּלְתָה; גָּלְתָה for גָּלְהָה; גָּפְתָה for גָּפְהָה. Sometimes it is entirely thrown away; as גָּלוּ for גָּלְהוּ; חָגְלוּ for חָגְלְהוּ. See § 26. 3.

II. *Of* ו *and* י.

1. The consonants formed by the anterior organs, from the back part of the palate to the edge of the lips, are firmer than the Gutturals, and their sounds therefore more distinct and audible. These sounds, however, instead of being abrupt and hard, are rather drawn out, flowing, melting, and therefore easily lost and resolved. Of these the letters ו (*v*) and י (*j*=*y*) stand closely related to the vowels *u* (*oo*) and *i* (*ee*), i. e. to ו and י in origin, pronunciation, and reciprocal change; their sounds being in fact nothing more than those vowel-sounds hardened, by a slight change in the action of the organs (§7. 2.), into consonants. Consequently *u* (ו) and *i* (י) become hardened on suitable occasions to *v* (ו) and *j* (י), and on the other hand *v* and *j* are as easily resolved, by softening, into *u* and *i*; for which reason they are often not improperly termed by grammarians *semivowels*. As *j* (י) however is somewhat harder and firmer than *v* (ו), it has happened that in many formations necessarily requiring a consonant, particularly at the beginning of words and syl-

lables, ו has been supplanted by י, as יָשַׁב for וָשַׁב, יָרֵא for וָרֵא, חִתְיַלַּד for הִתְוַלַּד for הִתְוַלַּד, &c., on which is founded a classification of verbs Pe Yod, § 42. An exception to this occurs in the case of some few nouns, as וָלָד, וָלָד, וָזָר, וָוֹ.

2. The general rule in regard to these sounds, which float, as it were, between vowel and consonant, is, that they become hardened into consonants wherever the vowel sound cannot maintain itself. Consequently this occurs *at the beginning of syllables*, and more especially *at the beginning of words*, because, as no syllable in Hebrew can begin with a vowel sound (§ 9. 1.), they must when occupying that place be pronounced immediately *before* such a sound, and therefore retain their consonant power, as יָלַד, יְקַטֵּל, יְלָדִים, וְלוֹ. Yet there are some cases even here where ו and י begin, at least, to throw off their consonant and assume their vowel sound, as copulative ו *v'* for instance before another labial ב, פ, מ, as וּבֵן, וּמָלָךְ, and before every consonant not having a firm vowel, i. e. with Sheva, as וּלְמָלָךְ, וּתְחִי. Here analogy would require וְתְחִי, וְלְמָלָךְ (§ 27. 8.), but the ו, instead of taking the heterogeneous Hireq, is resolved into its own appropriate vowel וּ.

3. When ו or י having Sheva are preceded by a heterogeneous vowel, as ו by *ă* (וַ), *â* (וָ), *ē* (וֵ), *i* (וִ); or י by *ă* (יַ), *â* (יָ), *o* (וֹ), *u* (וּ and וּ), they naturally give rise, as we have before remarked (§ 18. 2.), to a mixed dipthongal sound, as שְׁלַוְתִּי, כָּוֹ, שְׁלָוָה, חַי, אֲדָנָי, בְּנָיו, גּוֹי, גְּלוּי and גְּלֵי. These sounds are indeed sometimes retained, as in the words now cited, and in מְרֵמִינִים 1 Chron. 12. 2. אֲיַסִּירֵם Hos. 7. 2. and elsewhere, yet as the language generally aims to avoid them, resolution for the most part takes place. The expedient for this is twofold, according as it is desired to retain the vowel or the consonant sound; it being always understood that the *vowel* so retained instead of the consonant is immutably long. At the end of words, moreover, ה is often substituted for ו and י when they cease to be consonants, which ה however is not pronounced, but stands without a vocal sign to indicate that the word properly terminates, not in a consonant, but in a vowel sound, as גְּבָהּ for גְּבֵי, יִגְבָּהּ for יִגְבֵּי, גְּלֹהּ for גְּלוֹי.—The method adopted is the following; either

(*a*) The Vowel is made by contraction to conform to the Quiescent, i. e. *av* (וַ) and *iv* (וִ) go into *o* (וֹ) or *u* (וּ), and *aj* (יַ) into *e* (יֵ) or *i* (יִ), as חוֹשִׁיב for חַוְשִׁיב, מוֹת for מַוְתָ, נוֹלַד for נַוְלַד, נוּגוֹת for נַוְגוֹת, גְּלִיתָ for גְּלֵיתָ, בִּית for בֵּיתְ, עִין for עַיְנָ. Or,

(*b*) The Quiescent conforms to the vowel, i. e. *av* (ָו) and *aj* (ַי) go into *â* (ָ), and *iv* (וֹ) into *i* (ִ), as גָּלָה for גָּלַו or גָּלַי, שָׂלָה for שָׂלַו, יִרַשׁ for יִוְרַשׁ, מֵת for מֵוֶת.

4. When the letters ו and י occur with vowels in the middle of words their native tendency to softening or resolution is facilitated by their position, as the vowel which remains can easily attach itself to the preceding consonant; hence a contraction or syncope sometimes takes place similar to that in the Latin of *amâsti* for *amavisti*, *mi* for *mihi*, or in the English *I'll* for *I will*. The semivowel is in this case very often elided, and the resulting vowel for the most part lengthened, as קָם for קָוַם, שׂוֹב for שׁוּוֹב, הֵקִים for הֲקִוִים, חֵשִׁיב for חִשְׁוִיב, שָׂנָה for שִׂנְאָה, בִּין for בִּוְן.

5. From some indications it would appear that the י with Hireq at the beginning of words had so weak a sound as to approximate very closely to a vowel, so that in all probability יִשְׂרָאֵל was pronounced more nearly like *Israel* than *Yisrael*, just as the Sept. renders Ισαακ for יִצְחָק, and Ιουδα for יְהוּדָה. Accordingly when standing at the beginning of a word either with Hireq or Sheva, it is very prone to lose its consonant power and resolve itself into the *i*-sound with any prefix which may happen to be placed before it, as יְדִי, בִּידִי; מִימִין, יְמִין; כִּיתְרוֹן, יִתְרוֹן; וִילָלַת, יְלָלַת; לִירְקָחַת, יְרָקָחַת.

6. The leading cases in which ו and י maintain themselves as consonants are, (1) When a reduplicated consonant follows, as חִתְוַלַּד, which enables them to hold their vowel more firmly (§ 9. 7). (2) When they are themselves to be doubled by the necessities of formation, as רִוְּלַד, קִיַּם. This is avoided when practicable, and when unavoidable ו is usually changed into י. (3) If an immutable long vowel precedes, as גּוֹיִם, טוּיָה; although in this case kindred vowels may unite before ו and י become consonants, as צִפִּיָּה, עִבְרִיָּה, עִבְרִיִּם. (4) When a Guttural follows, as צָוַח, גָּרַע, רוָח, חָיָה, or even goes before, as אֲוָה, מְטַחֲוִים, הִשְׁתַּחֲוָה. (5) In forms of the Segolate kind having *a* under the first consonant; for in this case the short auxiliary vowel (§ 8. 7.) easily intrudes in consequence of the firm nature of these forms, before the last consonant, whereby ו and י are better sustained as consonants, as מָוֶת, בֵּיִת, קָצָו. When the auxiliary vowel has for particular reasons fallen away the rest of the vocalization generally remains, as שְׂוָא, גֵּיָא; yet even here the resolution sometimes occurs, as גָּיְא.—As a singular exception to the general rule, ו has remained as consonant after a discordant vowel

in the ancient root שָׁלַו or שָׁלָו *to rest*, probably to distinguish it from שָׁלָה *to draw out*, and י in מְרִמִּירִים 1 Chron. 12. 2, and אַרְסִירֵם Hos. 7. 12.

7. At the end of triliteral syllables ו and י can by no means be sounded as consonants, as they are then utterly destitute of support, and must necessarily be pronounced as vowels. Indeed י, which is the most frequent here, attracts the tone of the syllable so strongly to its Hireq, that the vowel sound of the first consonant entirely disappears, as שִׁבִי (שָׁבְיָ), פִּרִי (פִּרְיָ), יִחִי (יִחְיָ from יִחְיֶה), in which last case the Sheva originally due by § 27. 8. under the first Yod is restored, because that belonging to ח has been lost by quiescence. In such words however as דָּמִי, בּוֹהוּ (בֹּהוּ), the *o*-sound, which is generally more permanent in its nature, does not so easily suffer itself to be expelled. On the other hand, as soon as ever a vowel becomes audible after such a ו or י, they again resume their consonant power, as פִּרְיוֹ, קְצָוֹת יֶרֵחַ.

CHAPTER II.

§ 27. VOWEL CHANGES IN GENERAL.

1. A distinguishing peculiarity of the Hebrew is the numerous changes which the forms of words undergo, especially in the process of inflection, by reason of the commutations and rejections of the vowels, and the consequent breaking up and re-creation of syllables. These are for the most part effected by the operation of the tone, the removal of which from its primary seat is necessarily accompanied by the lengthening or shortening, or complete disappearance, of some or all of the original vowels. This is in fact the *rationale* of a very large proportion of the vowel changes in Hebrew, and it is in perfect analogy with the operation of the same cause in our own and other languages. Let the word *dēclāim*, for instance, be changed into *dēclāmātion*, and it is obvious that the original long vowels at once become short in consequence of the natural tendency of the voice to hurry over the preceding syllables, and expend its stress upon that on which the accent falls. If we suppose this change in the quantity of the vowels to be represented by appropriate signs to the eye, it will convey an accurate idea of the effects produced from this cause upon the forms of Hebrew words. In considering, therefore, the influence exerted from this source upon syl-

lables and vowels, it becomes necessary to advert to an important distinction of the vowels as *mutable* and *immutable*. In denominating, however, certain vowels *mutable*, and certain others *immutable*, it is not to be understood that the terms hold true absolutely and universally of either class. Both are subject to exceptions, and yet the usage in regard to both is on the whole so fixed and prevailing as to lay a sufficient ground for the classification, which accordingly we do not hesitate to adopt.

2. *Immutable Vowels.*—The vowels which are most properly thus denominated, from their almost invariably resisting change, are

(*a*) Those in which a homogeneous semi-vowel quiesces, as אָ, ◌ִי, ◌ִי, וֹ, וּ; e. g. in the words רֹאשׁ, הֵיכָל, שִׁיר, קוֹל, קוּם. The rule holds good though the quiescent letters may have fallen out in writing, as רָשׁ for רֹאשׁ, מְשִׁחַ for מָשִׁיחַ, זְבֻל for זְבוּל. The principal exceptions to the rule are the following: Kamets is lost in such words as מָצָא, מְצָאָה; גָּלָה, גְּלָתָה; Hireq in Hiph. הִקְטִיל, הִקְטַלְתָּ is altogether rejected, and in the Future and Imperative changed into its equivalent Tseri, as יַקְטֵל for יַקְטִיל, הַקְטֵל for הַקְטִיל; Holem disappears in מָצְאִי, מָצָא; the long impure vowels are sometimes exchanged for each other, as מָנוֹס pl. מְנוּסִים, or for long or short pure ones, as Imp. 2d pers. masc. קוּם, 2d pers. pl. fem. קֻמְנָה; גָּדוֹל, const. גְּדֹל־; רָקוּם, tone retract. וַיָּקָם. It would seem from the changes above exhibited that the language regarded the vowels *u* and *i* as shorter than *o* and *e*.

(*b*) Short vowels in mixed syllables before Dagesh forte; as נַגָּב, לַפִּיד, צְדִיק; also in the first of two mixed syllables, as מַלְכוּת, אָבְרוֹן, מִדְבָּר. To this again there are some exceptions, as אַתָּה, in pause אָתָּה, &c.

(*c*) Those vowels after which a Dagesh forte should properly stand, but which on account of a Guttural has fallen out; as הָרֵי־אֵל for חַרְרֵי־אֵל; בְּרַךְ for בְּרַכְךָ.

3. *Mutable Vowels.*—As Kamets, Tseri, and Holem often appear without their respective quiescents, they, together with the short Pattah, Segol, Hireq, Kamets Hateph, and Kibbuts, constitute the class of *mutable* vowels, i. e. such as are liable to commutation or rejection from the influence of final increment, removal of tone, regimen, euphony, &c.

4. *Synopsis of Vowel Changes.*—As a general rule, the changes of vowels for each other are limited to the respective classes to

which they belong, as stated § 7. 2, 3. Consequently as each long mutable vowel has one or more corresponding short ones for which it may be exchanged, and *vice versâ*, therefore we find, in the

LONG VOWELS,

Kamets (ָ)	shortened into	Pattah generally	(ַ)
		Segol sometimes	(ֶ)
		Hireq rarely	(ִ)
Tseri (ֵ)	" into	Segol generally	(ֶ)
		Hireq often	(ִ)
		Pattah rarely	(ַ)
Holem (ֹ)	" into	Kamets Hateph generally	(ֳ)
		Kibbuts seldom	(ֻ)

SHORT VOWELS,

Pattah (ַ)	lengthened into Kamets generally		(ָ)
	shortened into Hireq occasionally		(ִ)
Segol (ֶ)	lengthened into	Kamets often	(ָ)
		Tseri often	(ֵ)
Hireq (ִ)	" into	Tseri generally	(ֵ)
Kamets Hateph (ֳ)	" into	Holem occasionally	(ֹ)
Kibbuts (ֻ)	" into	Holem generally	(ֹ)
		Shureq seldom	(וּ)

5. Upon inspection of the above table it will be observed that the vowel changes are not always *direct* but often *oblique*; that is, they are not uniformly exchanged for their *appropriate* opposites, as Kamets for Pattah, Tseri for Segol, Holem for Kamets Hateph, &c.; but often for those of merely a *kindred* sound, as *â* for *ĕ*, *ē* for *ĭ*, *ō* for *ŭ*, &c. Of these peculiarities it will be proper to give a more detailed account.

(*a*) In a mixed syllable (ְ) from which the tone has been removed, Pattah from an original Kamets frequently goes into Segol (ֶ) as if it were considered a somewhat shorter sound, as יָדְבָּם for יָדָבֶם from יָד; אֶכְלֶךָּ for אָכְלְךָ from אָכַל; יִחְזְקֵאל for יְחַזְקֵאל. Especially is this the case before a Guttural with an implied Dagesh in it and Kamets under it, as אַחֲרִי for אַחֲרִי; חֶחָזוֹן; בֶּחָשׁ (for בְּחָשׁ); and so usually with ח. With ה and ע Segol occurs in order to give more distinctness to the sound of the several Gutturals, as הֶהָרִים for הָהָרִים, הֶעָנִי for הָעָנִי. Before א and ר where no Dagesh is

implied, Kamets for the most part remains, as חָאָרֶץ, חָאֲבוֹת (though occasionally חָאָרֶץ), חָרָקִיעַ. So also in syllables ending originally in two vowelless consonants, as פָּלָב for פָּלְבָ from פַּלַבְ, יָגֵל for יָגְלֵ from יַגַלְ (Fut. Apoc. Hiph. from גָּלָה).

(*b*) A still more remarkable, though rare, change is that of (ַ) into (ָ), as דָּמָכָם for דַּמְכֶם from דָּם, מָדוֹ for מַדּוֹ, מַדָּי, יָלָדְתִּיךָ from יָלַדְתִּי, וִירָשָׁתָם from וִירַשְׁתֶּם.

6. The dominant law, as already remarked, which governs the vowel-changes in Hebrew is, that *the accession of syllables at the end of a word causes either a change or rejection of its original vowels.* These accessions or augments which arise either in consequence of personal or plural ending or of pronominal suffixes, may be considered as of two sorts; one commencing with a vowel, and which may be termed *asyllabic;* the other with a consonant, which may be termed *syllabic.** As to the effect of such accession, it is obvious that upon any *asyllabic* augment being postfixed to a word, the terminating consonant of such word must be taken in order to enounce it, otherwise it will remain silent; it being contrary to the laws of syllabication for any vowel to begin a syllable (§ 9. 1). If, for instance, we attach the asyllabic augment ים., the plural masc. termination, to any word as בָּר *pure*, we must necessarily take the last letter to enounce it, as בָּרִים *bâ-rīm*. If the augment be *syllabic*, though the vowels are often affected by it, this breaking up of syllables does not take place, as בַּר, בָּרְכֶם; קָטַל, קְטַלְתֶּם. In words of more than one syllable these final increments cause very marked and important changes in the forms. Thus in the const. pl. and suffixed forms דִּבְרֵי *words of*, and דִּבְרֵיכֶם *your words*, a still further change has taken place, leaving none of the original vowels remaining. So in the verb קָטַל *he killed* we have the 2d pers. pl. masc. קְטַלְתֶּם *ye have killed*, and the suffixed Inf. קִטְלְךָ *your killing*.

7. As every short vowel is, by § 8. 3, 4, dependant on and supported by a mixed syllable only, it must consequently immediately disappear if the compound syllable is broken up by the carrying on of the second consonant to another syllable, as יִגְדַּל, יִגְדְּלוּ, where the ל having entirely changed its relation to the syllable the short

* The reason of these terms is obvious. A vowel cannot commence a syllable in Hebrew (§ 9. 1.), hence augments thus commencing are termed *asyllabic;* those commencing with a consonant are, for a similar reason, termed *syllabic.*

vowel falls away. But a short vowel, if supported by the tone, may remain even in a simple syllable, as מִדְבָּרָה instead of מִדְבָּרָה, כַּרְמָלָה instead of כַּרְמֶלָה. See § 8. 3, 4. The effect of the euphonic Metheg is often the same as that of a tonic accent in sustaining a short vowel, as נָאֵץ for נָאֵץ; חֲחַלְתָּךְ; חֲעִירוֹתִי for חֲעִירוֹתִי; רְמַשִּׂים; קְדָשִׁים.

8. Whenever a vowel falls away, Sheva, either simple or composite, which in its very nature denotes the absence of a vowel (§ 9. 2.), comes of course in its place, as in the instances above; but in case two successive vowels fall away (§ 27. 11.), as this would make an impossible syllable, short Hireq is usually employed instead of the first, as דָּבָר, pl. דְּבָרִים, const. דִּבְרֵי instead of דִּבְרֵי; צְדָקָה, צִדְקַת instead of צִדְקַת. But if one of the two vowelless letters be a Guttural, the supplied vowel is Pattah or Segol for the reason given (§ 25. 6.), as pl. אֲנָשִׁים, const. אַנְשֵׁי; חֲלָקִים, const. חֶלְקֵי. In other cases, however, besides those of the Gutturals, Pattah appears returning from a primitive *a*, as יַלְדֵי (from יֶלֶד, orig. יַלְדִ) and מַלְכֵי (from מֶלֶךְ, orig. מַלְכִ); and where *o* is in the original form it always returns, as קָטְלוֹ (from קָטַל), כְּפָרִי (from כֹּפֶר).

9. *Shortening the Long Vowels.*—It being an invariable rule in Hebrew that a long vowel cannot stand in a mixed syllable unless it be accented (§ 9. 3.), hence whenever the tone has been for any reason removed, either forwards or backwards, the shortening of the former tone-vowel, if it do not fall away, follows as a necessary consequence. Thus,

1. Forwards.			2. Backwards.		
יָד	becomes	יַדְכֶם	יַלַּךְ	becomes	וַיֵּלֶךְ
יָשׁ	"	יָשְׁכֶם	יָקַם	"	וַיָּקָם
בֵּן	"	בִּנְךָ	יָשַׂם	"	וַיָּשֶׂם
חֹק	"	חֻקָּה	בְּקָשָׁתַם	"	בְּקָשָׁתָם
יִקְטֹל	"	יִקְטָלְךָ	אֵשֵׁב לִי	"	אֵשְׁבָה לִי

10. *Lengthening the Short Vowels.*—This, on the other hand, takes place (1) When the form of a word, in the course of flexion or augment, is so changed that they stand alone, i. e. in a simple syllable, as חֲבֵה, חֲבוּ; קָטַל, קָטַל-לוֹ (not קְטַל-לוֹ); פָּקַד, פָּקְדָתָם. So before a quiescent, as מָצָא instead of מָצְאָ, גָּלָה instead of גָּלַה=גָּלַי. (2) When a Dagesh forte due is omitted either because the letter is a Guttural (§ 25. 8.) or stands at the end of a word (§ 12. 3.), as בָּרֵךְ instead of בָּרַךְ, בֵּרֵךְ instead of בֵּרַךְ, רִגֵּל instead of רִגֵּל, אִם instead of

אִמְּ. (3) In some cases where the article precedes; see § 29. 5. (4) In consequence of the pause accent, § 22. *c*.

Perhaps in the great majority of cases the vowel in mixed final syllables is to be in theory considered as having been originally short; at least so far as we can conceive of the syllable's having existed before it became the seat of the tone. But whenever the tone fell upon such syllables the natural effect was to *prolong* the sound of the voice in utterance; and of this a further obvious consequence would be to substitute a *long* or *longer* vowel for the *short*. Thus בְּקֹשׁ is in all probability so written for בְּקָשׁ, יִפְקֹד for יִפְקָד, חֵיכַל for חֵיכָל, שֵׁוְא for שָׁוְא. Accordingly such cases as עֵם, אֵם, סֵעַד, פֵּל, Ps. 35. 10, are very rare, though Segol and Pattah in this position are comparatively frequent, the latter of which from the ease and *nativeness* of its sound often supplants the former, as בַּז and צַד instead of בָּז and צָד (as is evident from the suffixed forms בְּזִי and צְדִיקִם). So instead of אוֹבֵד we have אוֹבַד, though in other cases forms seem to fluctuate between Pattah and Tseri, as גְּדֵל and גְּדַל. Owing to the operation of the same cause, viz. the natural predominance of the Pattah or *a*-sound, when two such forms, for instance, as שְׁאֵל and שְׁאַל occur, we find that the course of flexion never gives rise to שְׁאֵלְתִּי or שְׁאֵלְתִּי, but always to שְׁאַלְתִּי. In like manner from דְּבַר or דְּבֵר always דִּבַּרְתִּי, דִּבַּרְתָּ, &c.

11. *More detailed view of the effects of accession.*—In dissyllables, which constitute most of the ground-forms of the language, if the tone be moved forwards (i. e. to the left) *one* syllable, then the penult vowel, if mutable, falls away, as דְּבָרִי, דִּבְרִי; פְּקָדְתָּם, פִּקְדְתָּם; גְּדוֹל, גְּדוֹלִים. If the augment be asyllabic, the second or final vowel is dropped, as קָטַלְתָּ, קָטַלְתָּ; יִקְטְלוּ, יִקְטְלוּ; קְטָלִים, קְטָלִים. If the tone be moved forwards *two* syllables, both the original vowels, if mutable, fall away, as דְּבָרֵיכֶם, דִּבְרֵיכֶם; זְקָנֵיהֶם, זִקְנֵיהֶם; the failing vowels being supplied according to the rule given § 27. 8. But if the penultimate vowel be immutable it of course remains unchanged, as פּוֹקְדִים, פּוֹקְדִים, מָגֵן, מָגֵנִי. So also if both ultimate and penultimate are immutable, no change will take place in the vowels whatever be the suffix, as יִרְעֶשֶׁם; מוֹסְרִי; הוֹלִידוּ, הוֹלִיד; מַקְדִּישִׁים, מַקְדִּישׁ.

The particular cases when and where vowels are immutable, or the contrary, as they depend upon a variety of causes, can only be learned by a growing acquaintance with the etymology and general structure of the language. Thus we have in the constr. plur. סָרִיסֵי *chamberlains* or *eunuchs*, Est. 4. 5, with the first vowel immutable because it is derived from the Piel conjugation, whereas in Gen. 40. 17. we find סְרִיסֵי with the first vowel fallen out, because it comes from the participial form סָרִיס of Kal, like קָטִיל, in which it is mutable. But the learner will find all perplexities of this nature continually giving way before his advances.

12. Of the different kinds of augments or suffixes which produce the effect above described the principal are the following:

(*a*) *Those beginning with vowels;* as the terminations ־ִי, ־וֹן of nominal forms; the ־ָה of the fem. sing.; the ־וֹת and ־ִים of plurals; and such pronominal suffixes as ־ֵנִי, ־ָם, ־ָן, ־ֶךָ, ־ֶךְ, &c.

(*b*) *Those beginning with a loosely attached consonant;* viz. such suffixes as ־ְךָ, ־ְכֶם, ־ְכֶן, &c., all which receive the tone. These are not attached by a distinct or union vowel (§ 30. 5.), nor are they consonants closely attached, but are united to the word by a *floating* Sheva (§ 9. 6.), as is evident from the omission of Dagesh lene (§ 12. 10).

(*c*) *Those that begin with a closely attached consonant;* generally persons of verbs, as קָטַלְתְּ, קָטַלְתָּ, and the nominal forms קִטְלָה for קִטַּלְתָּ.

13. The vowel of a suffix, in case a mixed syllable precedes it, which most frequently happens, takes the last consonant of that syllable to itself, by which the syllable is broken up. If then the vowel of this syllable is only an auxiliary *e* (ְ) § 8. 7, it always disappears before accented and unaccented suffixes, as קָדָם, קָדְמָה; שִׁפְטִי, שָׁפְטְךָ. If it be a *short accented vowel*, it can, as before remarked (§ 27. 7.), maintain its place before unaccented suffixes by means of the tone, as כַּרְמֶל, כַּרְמָלָה; מִדְבָּר, מִדְבָּרָה. If it be a vowel *long by tone*, it either remains before accented suffixes, or disappears according to the rules of the foretone, § 21. 5, 6.

14. In the cases where the last consonant is taken entirely to the following syllable, e. g. where the last vowel of the word is toneless auxiliary *e*, the effect is very obvious and regular, the auxiliary always disappears, as קָדֹשׁ, קָדְשְׁךָ; סֵפֶר, סִפְרְכֶם, and the suffix-Sheva is to be considered as vocal, just as it becomes always an audible sound after a vowel immutably long; as לָבוּשׁ, לְבוּשְׁךָ *lᵉbūshᵉkâ*. But with vowels merely long by tone, the result is not so uniform, the vowel in that case not being always made to disappear; for the last consonant can be entirely drawn over to the last or suffix-syllable *in loose connexion*, so that the accented vowel before the tone being left in a simple syllable, either remains long or becomes so, as דִּבְּרְךָ (דִּבֶּר), אֶמְחֶנְּךָ (from אֶנְחַג), תְּכַבֶּדְךָ (from תְּכַבֵּד). This *longer* pronunciation, however, only takes place before the light termination ־ְךָ, not before heavy ones ending in a consonant, and even before that regularly only with an *a*, seldom with *e*, and never with *o*; so that

it is in fact merely a kind of foretone. Where the vowel cannot thus maintain itself as foretone, one of two results ensues, either, (1) It remains in its place, but is there necessarily so shortened that the following consonant *floats* between both syllables (§ 9. 6.), in order to leave some trace of the sound of the proper suffix-vowel; thus דִּבְרֶכֶם *debar'kem*, אֶשְׁאֲלֶכֶם *eshal kem*, יִשָּׂךְ, יִתָּנֵךְ, יִגָּדֵךְ, יְבָרֶכְכֶם, and even with *i* and *o*, as יִכָּתְבֵךְ, יִאַמְּצֶכֶם, יִכָּתְבֵךְ (from יִכְתֹּב). Or (2) The vowel seeking a firmer seat backwards recedes to the preceding vowelless consonant, whereby the suffix-Sheva becomes perfectly distinct and moveable, as קָטַלְךְ (for קָטַלְךָ, from קָטַל), עָבְדְךָ (for עָבַדְךָ, from עָבַד), יִתְּנְךָ (for יִתָּנֵךְ), יִתְּבְרְךָ (for יִתְּבָרֵךְ). This very seldom happens except with *o*, the vowel most difficult to be expelled, and again only before the light suffix דְ. It is almost wholly confined to the construct infinitive, § 33. 2, the apparent anomaly of which is thus fully explained.

PART III.

CHAPTER I.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

§ 28. HEBREW ROOTS.

1. We have already stated it as a fundamental axiom in regard to the written Hebrew (§ 5. 1.) that consonants are essential, while vowels are merely accidental; the former denoting the most elementary and radical ideas, as well as sounds, of words; the latter expressing their various nicer modifications and distinctions of sense. This is a principle of the utmost importance in order to a right conception of the true nature of most of the *roots* of the language. Thus in the three consonants גדל there resides the general idea of *greatness;* but גָּדַל and גָּדַל signify *becoming great* or *growing,* גָּדוֹל *great,* גֹּדֶל *greatness,* גִּדַּל *to make great,* גֻּדַּל *to be made great, to be brought up, or educated.* And so in innumerable other instances. The primitive power of words is never dependant on vowels, as in the Latin *eo, aro, oro, uro,* or the Greek δαω, δεω, δοω, δυω. It has been usual with most grammarians and lexicographers to regard the *Verb* as the most primitive element of the language, the parent stock from which nearly every other part of speech was derived. This is doubtless true to a considerable extent, but the more correct theory seems to be, to cansider the *verb* and the *noun* as collateral derivatives from an abstract root consisting of consonants only, and involving, as it were, both the verbal and nominal meaning, either of which may be developed by means of certain vowel points. Thus instead of deriving מֶלֶךְ *a king,* with some grammarians, from מָלַךְ *to reign,* or *vice versa,* with others, the true method probably is, to refer them both to the abstract root מלך, which is to be considered as intrinsically neither verb nor noun, but which becomes a verb if written מָלַךְ, or a noun if written מֶלֶךְ. According to this, therefore, the root strictly speaking exists only as a pure abstraction, as an invisible root, hidden, as it were, in the earth, whose trunk and branches are alone to be seen. Because the verb, however, gives a more animated and complete idea, and the noun is conceived of as more easily derivable from the verb than the reverse, the verb has come to be

regarded, in the theory of forms, as the most primitive of the two; and since in etymology the root must be briefly and distinctly given in some way or other, it has therefore become customary, especially in the Lexicon, to assume the shortest verbal form (מָלַךְ) as the radical form, just as in the European languages we give the Infinitive, although historically considered it is neither the root, nor the first off-shoot from the root.

2. Another distinguishing peculiarity of the Hebrew and its cognate languages, at least in their existing state, is, that the roots consist for the most part *of only three letters*, usually making two syllables, as קָטַל *he killed*, אֶרֶץ *the earth*. From such triliteral roots has arisen that vast variety of formations used to express case, number, gender, person, tense, &c. Exceptions, however, occur to this *general* principle of derivation in the case of many of the particles, of the primitive pronouns, and several nouns constituting the names of familiar objects, as אָב *father*, אֵם *mother*, יָד *hand*, &c., which appear to be *biliteral* in their root. But the principle notwithstanding is so deeply inwrought into the genius of the language, that some words which are really primitive and biliteral are treated in flexion *as though they were derived from triliteral roots*. Thus from אָב and אֵם mentioned above are formed אֲבִיךָ and אִמְּךָ, as if from אָבִי and אִמִּי (from אִמַּם), although they appear to be borrowed from the spontaneous sounds of an infant in its first lisping efforts at speech; as the fact is somewhat remarkable that the labial sounds *pa* or *ba*, *ma*, or the inverted *ap*, *ab*, *am*, are those applied by children to parents in most of the ancient, and many of the modern, languages.—See Nordheimer's Heb. Gram. p. 77.

3. It is highly probable, from some appearances in the Hebrew, that it originally contained a much greater number of biliteral roots than it does at present; and that its triliteral forms resulted, in many instances, from doubling the second radical or adding to it some other letter. Thus the idea of *cutting* is common to all the words קִיץ, קָרַץ, קָצָה, קָצַץ, קָצַע, קָצַר, and קָצַב; that of *breathing* or *blowing* to פּוּחַ, רָפַח, and נָפַח; leading us inevitably to the inference, that the biliterals קץ and פח were the original roots of the two classes. So also הָלַךְ and רָלַךְ *to go*, common root לך; רָטַב and טוּב *to be good*, common root טב; דָּכַא, דּוּךְ, דָּכַךְ, דָּכָה *to thrust down*, common root דך. The letters thus employed to form triliterals from biliterals are first and mainly the semivowels ו and י; secondly, the liquids, particu-

larly נ ; thirdly, the gutturals, especially the weak א and ה. Another very natural and usual expedient is the doubling of the last of the two consonants, as in קָצַץ, נָדַד, and דָּכַךְ. Quadriliteral or quinquiliteral roots are very rare in Hebrew, such as בָּרְסַם *to devour*, שַׁלְאֲנַן *to be quiet*, &c. They are generally formed by the repetition or addition of one or more letters to the triliteral root, to which they give an *intensive* import.

4. The Hebrew affords but few instances of the *composition* of separable and independent words, so as to form a new whole, like the Greek ροδοδακτυλος *rosy-fingered*, ανθρωπαρεσκεια *man-pleasing*. The following belong to this class, צַלְמָוֶת *shadow of death*, from צֵל *a shadow* and מָוֶת *death*; בְּלִיַּעַל *Belial*, from בְּלִי *not* and יַעַל *profit*, i. e. *worthlessness, vileness, wickedness*; כַּרְמֶל *Carmel*, from כֶּרֶם *a fertile place* and אֵל *God*. Most other instances of a similar kind occur in proper names.

5. The Hebrew differs from the languages of the West in the mode of writing many of its particles, and the oblique cases of many of its personal pronouns. These instead of standing by themselves, are commonly united with the verbs, nouns, &c. to which they belong, or on which they depend, so as to form with them but one word. Thus from מֶלֶךְ for מַלְכְּךָ *king*, by adding a pronoun we have מַלְכִּי *my king*, מַלְכְּכֶם *your king*; adding a preposition לְמֶלֶךְ *to a king*; with the article הַמֶּלֶךְ *the king*; with both article and preposition לַמֶּלֶךְ for לְהַמֶּלֶךְ (§ 29. 4.) *to the king*; and with the conjunction superadded, וְלַמֶּלֶךְ *and to the king*.

CHAPTER II.

§ 29. THE ARTICLE.

1. The Hebrew has but one article, viz. ה, and even this might perhaps be more properly termed *a demonstrative particle*, as it is only in conformity to the grammatical usages of European tongues that it is treated apart from that class of words. Though at present found in the form of ה, yet it is supposed by Gesenius and others with much plausibility that the original word was הַל (from which is derived the Arabic אַל), and that the ל has become uniformly assimilated before the word to which it belongs, the omission being compensated as usual by Dagesh forte, or by some equivalent, as הַשֶּׁמֶשׁ *the sun* for הַלְּשֶׁמֶשׁ; הַמָּטָר *the rain* for הַלָּמָטָר.

It cannot perhaps be affirmed that any clear examples of the full form הַל occur at present in the Hebrew Bible, but the following have been specified as affording some probable traces of it, viz. אֲלֻגְּבִישׁ *hail*, Ezek. 13. 11, 13. 38. 22; אַלְקוֹם *a rising up*, Prov. 30. 31; אַלְמֻגִּים 1 Kings 10. 11, 12, or אַלְגּוּמִּים *almug trees*, 2 Chron. 2. 7, and in the proper names אַלְמוֹדָד *Almodad*, Gen. 10. 26, אֶלְתּוֹלַד *Eltolad*, Josh. 15. 30, with which comp. תּוֹלָד *Tolad*, 1 Chron. 4. 29. It would seem that the article in its original form (הַל, Arab. אַל) was somewhat closely related to the pronoun אֵל, אֵלֶּה (§ 30. II.), more remotely with the Latin *ille*, Ital. *il*. It appears in full only in הַלָּזֶה for הַלָּזֶה (§ 30. II.), where the reduplication of the ל, as in אַלָּח, plainly shows itself.

2. *Pointing.* As the original ל of הַל is universally lost by assimilation (§ 22. 4.), the appropriate pointing of the Article is Pattah subscript with a Dagesh compensative in the next letter (הַ·), as הַנָּהָר *the river*, הַתּוֹרָה *the law*. The main exception to this is when the next letter happens to be a Guttural, in which case the Dagesh of course (§ 25. 8.) is dispensed with, and either Kamets or Segol assumed under the ה, as הָאָדָם *the man*, הָעַיִן *the eye*, הָרֹאשׁ *the head*, הָהָרִים *the mountains*, הֶעָנָן *the cloud* (§ 25. 9).

3. The primitive Pattah however not unfrequently remains without change, though not followed by Dagesh, as הַחֹדֶשׁ *the month*, הַחַיִל *the strength*, הַחַיִת *the ravenous beast*. Occasionally the Dagesh is omitted when analogically due, particularly before רְ and מְ, as הַיְאֹר *the river*, הַיְרִיעָה *the curtain*, הַמְכַסֶּה *the cover*. For the principle of this see § 9. 7.

4. When preceded by either of the prepositions בְּ, כְּ, לְ, the Article usually falls away, but leaves its appropriate vowel under the preposition thus taking its place, as בַּשָּׁמַיִם *in the heavens* for בְּהַשָּׁמַיִם, לָעָם *for the people* for לְהָעָם, בָּהָרִים *on the mountains* for בְּהָהָרִים. The few instances in which ה remains in this situation are principally with כְּ, as כְּהַיּוֹם instead of כַּיּוֹם, which also occurs.

5. For the most part the Article has no effect upon the forms of the words to which it is attached, but in the case of some few monosyllables, as עַם *people*, פַּר *bullock*, צַר *enemy*, רַע *evil*, רַב *much*, the Article prefixed causes the short vowel (Pattah) to be exchanged for its corresponding long (Kamets), as הָעָם, הַפָּר, הַצַּר, &c. So also אֶרֶץ with the Article is almost invariably written הָאָרֶץ.

6. *Use.* Without anticipating here what properly belongs to the department of Syntax, it may be remarked, that the office of the Article is twofold, (1) To mark the subject as already known either

from the context or from general consent, as הָאוֹר *the light*, Gen. 1. 4; הַשָּׁמַיִם *the heavens*, Gen. 1. 1; הָעַלְמָה *the virgin*, Is. 7. 14. (2) For the purpose of impressing upon the mind of the hearer or reader *the peculiar property, nature, or character* of the subject to which it refers, as הָאֱלֹהִים *the real or true God*; הַדּוֹב *a very bear*. (3) It often also performs the office of the *demonstrative pronoun*, as הַשָּׁנָה *this year*, הַיּוֹם *this day*; and occasionally that of the *relative*, particularly with the later writers, as הַהֹלֵךְ *which goeth*, הַנִּמְצָאוּ *which are found*.

PRAXIS ON THE ARTICLE.

Let the student write and point, according to the above rules, the following words, of which the corresponding originals are to be found in the note below. N. B. The leading prepositions in Hebrew are בְּ *in*, כְּ *as*, לְ *to*. These are prefixed to the words to which they belong.

The way[1]. The people[2]. The father[3]. The day[4]. The earth[5]. The mouth[6]. To the king[7]. As a friend[8]. In the mountain[9]. In the land[10]. In the heavens[11]. As the garments[12]. To the upright[13]. To the sun[14]. As the oil[15]. In the night[16]. To the light[17].

CHAPTER III.

§ 30. THE PRONOUN.

1. Pronouns in Hebrew, as in most other languages, are treated under the several heads of Personal, Demonstrative, Relative, and Interrogative. What are sometimes termed *Possessive* pronouns do not occur in this language as separate words. The relation of possession is indicated by certain pronominal appendages affixed to the termination of nouns, of which an account will be given in the subsequent sections.

I. *Personal Pronouns.*

1. The Personal Pronoun, as indeed the Pronoun generally, belongs to that simplest and most elementary part of the language denominated *the Particles*, and ought in strict propriety to be treated under that head. But inasmuch as the flexion of verbs and nouns

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1) דֶּרֶךְ. 2) עָם. 3) אָב. 4) יוֹם. 5) אֶרֶץ. 6) פֶּה. 7) מֶלֶךְ. 8) רֵעַ. 9) הָרִים. 10) אֶרֶץ. 11) שָׁמַיִם. 12) לְבוּשׁ. 13) צַדִּיק. 14) שֶׁמֶשׁ. 15) שֶׁמֶן. 16) לַיְלָה. 17) אוֹר.

involves the use of these words in the form of *Suffixes*, it is all but a matter of absolute necessity to bring them under consideration here.

2. The form of the Hebrew Personal Pronoun is in fact twofold; the one *Separable*, the other *Inseparable*. The first is used whenever the pronoun of either of the persons stands as the nominative to a verb, or as the *nominative absolute*, and are as follows :—

		SING.					PLUR.		
1	Com.	אָנֹכִי,	אָנִי	*I*	1	Com.	אֲנַחְנוּ, נַחְנוּ,	אֲנוּ	*we*
2	Mas.	אַתָּה,	אַתְּ	*thou*	2	Mas.	אַתֶּם,		*ye*
	Fem.	אַתְּ,	אַתִּי	*thou*		Fem.	אַתֶּן, אַתֵּנָה		*ye*
3	Mas.	הוּא,		*he*	3	Mas.	הֵמָּה, הֵם,		*they*
	Fem.	הִיא,	הִוא	*she*		Fem.	הֵנָּה, הֵן,		*they*

REMARKS.

(*a*) *The First Person.* The form אָנֹכִי (in pause אָנֹכִי, § 22. *f.*) is more primitive than אָנִי (in p. אָנִי), though the latter is more frequently used in the later books, while the former occurs oftener in the Pentateuch. The plur. אֲנַחְנוּ is plainly formed from אָנֹכִי by exchanging כ for ח, and נוּ may be taken as the sign of the plural, as appears from the verbal terminations, while אנוּ, which occurs only Jer. 42. 16, (Keri, אֲנַחְנוּ) comes from אָנִי. The abbreviated נַחְנוּ is met with but in six instances, Gen. 42. 11; Ex. 16. 7, 8; Num. 32. 32; 2 Sam. 17. 12; Lam. 3. 42.

(*b*) *The Second Person.* Instead of Dagesh forte in אַתָּה, אַתְּ, אַתֶּם, the cognate dialects have *n* before *t*, as Chal. אַנְתְּ *ant*, Arab. *anta*. The original form therefore was undoubtedly אַנְתָּה, אַנְתְּ, אַנְתֶּם, &c. In the contraction (אַתָּה) it is easy to perceive that *ta* is the most essential part (ת = *th* (*d*), *t* being the principal element), from which have originated the European τυ (συ), *tu*, *du*, *thou*, in all which *t* is the radical consonant. In only five places do we meet with אַתְּ without the ה, viz. 1 Sam. 24. 19; Ps. 6. 4. The feminine form אַתְּ was no doubt originally אַתִּי, but is always shortened to אַתְּ (in p. אַתְּ), and is also written אַתִּי. But whether the Dagesh in this case be considered as Dagesh forte or lene is immaterial, as it may be the former viewed as a compensation of assimilated נ (אַנְתִּי), or the latter by the foree of § 12. 9. *a*. This final Yod shows itself in the rare suffix-forms כִּי.., רִכְי.. The plural forms אַתֶּם and אַתֶּן are probably contractions from the original אַתֵּמוּ (Arab. *antum*, Chal. אַתּוּן) and אַתִּין. But one instance of אַתֶּן occurs, Ezek. 34. 31, and but four of אַתֵּנָה, Gen. 31. 6; Ezek. 13. 11, 20; 34. 17.—On the ן see below.—Besides the forms of the second person with ת, we find another kindred form with כ (אַנְכָה, אַכָּם; אַכֶּם) derived according to analogy from אָנֹכִי, and to which we trace the origin of the suffixes כָה, כְ, כֶם, כֶן. This form is employed to distinguish the

suffixes from the personal afformatives of the verb, as קְטָלָכֶם *he has killed you* (where כֶם is the accusative), קְטַלְתֶּם *ye have killed* (where תֶּם is the nominative.) The suffixes ךָ, כֶם, כֶן, are the only ones which have no union-vowel (§ 30. I. 4.), and from the fact that the כ has no Dagesh lene, as analogy requires (§ 12. 7.), it is plainly to be inferred that the preceding Sheva is in some measure vocal, or in other words belongs to the class termed *floating* (§ 9. 6.), as קְטָלְכֶם *q^etal^ekem*, not קְטַלְכֶם *q^etalkem*. See § 27. 12. *b*.

(*c*) *The Third Person.* The constant orthography of הוּא and חִרְא with א is proof of an ancient strong pronunciation like *hu^a*, *hi^a*, of which a plain vestige is found in the Arab. *howa*. The form הִרְא occurs in the Pentateuch in the common gender, but whenever used for the fem. the Masorites have pointed it הִוא, but with the design of its being pronounced by the public reader חִרְא *hī* (not *hiv*). The plural of הוּא, according to ancient traces, was הוּמוּ, which was first shortened to הוּם, and this latter then further curtailed to הֵם. In the formation of suffixes from הוּא the א falls away, whence we have remaining הוּ, and with the union-vowel (§ 30. I. 4.) הוּ, הוּ, הוּ,... From הוּ arises, by the expulsion of the weak *h*, *â-u* (וּ), and thence *ō* (§ 7. 2.), usually written וֹ, but occasionally וֹ, as Gen. 49. 41; Num. 23 8; Ps. 10.9. The suffixes from חִרְא should be by analogy הָ, הָ, הָ, but for the sake of euphony הָ is changed into הָ. The Kamets under ה is derived from א in הִרְא, whence in Chal. and Arab. is written הָא. The Mappiq occasionally falls out from הָ, when it becomes quiescent, as in בַּחֲטָאָה Num. 15. 28, and is exchanged with א, as כֻּלָּא *all of it*, Ezek. 36. 5. In the forms הֵמָּה, הֵנָּה, as well as אַתֶּנָה, the ה is paragogic. As to meaning, the pronouns of the third person הוּא, הִרְא, הֵם, הֵן are rather *demonstrative* than *personal*, equivalent to our *this, that, these, those*, &c., taking for the most part the Article, as בַּיּוֹם הַהוּא *on that day*; הָאָרֶץ הַחִרְא *this land*; בַּיָּמִים הָהֵם *in those days*.

3. The *Inseparable* Personal Pronouns are nothing more than fragments of the separable, which are appended to other parts of speech, whether verbs, nouns, adverbs, or prepositions, composing the class of *Suffixes*, *Prefixes*, &c., which in the Shemitic languages enter very largely into the constituent elements of words. When attached to verbs they represent either the nominative, or the objective or governed case of the pronoun, and often both together, as קְטַלְתָּנִי *thou hast killed me*, קְטַלְתִּיךָ *I have killed thee*; and when appended to nouns they supply the place of distinct *possessive* pronouns, there being no other way of expressing the possessive pronominal sense in Hebrew. Thus יָד *hand*, יָדִי *my hand*, יָדְךָ *thy hand*, יָדוֹ *his hand*, יָדְכֶם *your hand*, &c. In like manner these inseparable pronouns are united with the prepositions בְּ, כְּ, לְ, &c., and thus made to express

relations which are equivalent to cases in other languages, as בִּי *in me*, בּוֹ *in him*, לִי *to me*, לָנוּ *to us*, &c.

4. The mode of appending these suffix pronouns is twofold. In case the word already ends in a vowel no intermediate vowel is employed in annexing them to the principal word, as קָטַלְתָּנִי, קָטַלְתִּנִי; קָטַלְתִּיךָ, קָטַלְתִּיךְ; but when the word ends in a consonant, the suffixes are appended by means of a connecting vowel, called the *union-vowel*, which not only serves to make the junction closer between the suffix and the suffixed word, but also to furnish a simple syllable on which the tone can rest, as קָטְלֵנִי, קָטְלֵנוּ, סוּסוֹתֵיכֶם. This *union-vowel* is either Kamets, Pattah, Segol, or Tseri. A tabular view of these suffixes as attached both to verbs and nouns, together with a full account of the literal and vowel changes effected by them, will be given under the appropriate heads in a subsequent part of the grammar.

II. *Demonstrative Pronouns.*

Of these the Hebrew has only the following :—

SING.

Masc. זֶה*, (הַזֶּה, הָזֶה), *this.*
Fem. זֹאת, (זוֹ, זֹה, הַזֹּאת), *this.*
Com. זוּ, (הַזֶּה, הַזֹּה), *this.*

PLUR.

Com. אֵל, (הָאֵלֶּה, הָאֵלָּה, הָאֵל), *these.*

REMARKS.

(*a*) Several of the above forms, which it will be observed result from the prefixing of the article, are of very rare occurrence; the most common are those which stand first in order, except the plur. אֵלֶּה, which is met with more frequently than the simpler אֵל. The article is prefixed for the sake of emphasis, and the insertion of the liquid ל (הַלָּזֶה) goes to confirm the theory above stated (§ 29. 1.) relative to the origin of this part of speech. Once we find the fem. form הַלָּזוּ Ezek. 36. 35, and occasionally the still further contracted הַלָּז, for the most part masc., as in Judg. 6. 20; 1 Sam. 14. 1; 17. 26, but fem. 2 Kings 4. 25.

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* The primary element of this pronoun is undoubtedly ז, which, however, as intimated § 24. *a*, is probably the result of an early change of the mute ד into the sibilant ז. This is confirmed by the analogy of most languages in which the demonstrative begins with *d* or its equivalent *th*, *t* (*s*), as Syr. דֵּךְ, דֵּן, דָּא *this*; Arab. *dsu*, *dsi*, *dsa*; Sanscr. *sas*, *sa*, *tad*; Goth. *sa*, *so*, *that*; Germ. *da*, *der*, *die*; Eng. *this*, *that*, &c.

(*b*) As far as a distinction is to be marked in the use of זֶה (הַזֶּה) and הַלָּזֶה, the former is employed where the attention is to be directed to something near at hand or very important, requiring a vividly demonstrative term, as זֶה הַיָּם הַגָּדוֹל *this* (*is*) *that great sea*, Ps. 104. 25; זֶה סִינַי *even that Sinai*, Judg. 5. 5; זֶה לַחְמֵנוּ *this our bread*, Josh. 9. 12. But if the reference be to a more distant object, ל with the article prefixed (הַלָּזֶה) is employed, which is equivalent to the Lat. *ille*, Gr. ἐκεινος. This long word, however, which is without distinction of gender, and without a corresponding plural, is not common; more usually the lighter הַהוּא, pl. הָהֵם, according to § 30. I. 2. *c*, is put in apposition with a preceding substantive by way of referring to a remoter object. Thus while we have בַּיָּמִים הָאֵלֶּה *in these days*, we find בַּיָּמִים הָהֵם *in those days*. But neither these nor other demonstratives are ever used correlatively, as *this—that* in English.

(*c*) The demonstrative זֶה is often used without distinction of gender or number, as a mere adverb in statements of time, where its effect is to refer the period more definitely to the present, or to give it a more marked specialty, as עַתָּה זֶה *at this very time*; זֶה שִׁבְעִים שָׁנָה *this* or *these seventy years*; זֶה רַבִּים רַבִּים *these many days*. Thus also in הִנֵּה־זֶה *en ecce! see there!*

(*d*) The fem. form זֹאת is contracted from זֹאת from זוֹא=זוֹ, זוּ, a form originally masculine, just as זוּ yet remains of the common gender. See זוּ Hos. 7. 16, זוֹ Eccl. 2. 2, 24. Occasionally both זוֹ and זֶה are employed as neuters, as in Judg. 18. 4.

(*e*) An originally demonstrative pronoun, but one which has at present lost its character as such, is אֵת, אֶת־, with suff. אִתִּי; אִתְּךָ; אִתּוֹ; אִתָּהּ; אִתָּנוּ; אִתְּכֶם; אִתָּם; אִתָּן (seldom אֶתְרָו). In its radical import it seems to correspond very nearly with the Gr. αὐτός, but it hardly ever occurs in this its stronger and more native sense. See Ezek. 47. 20, where אֵת stands for זֹאת זֶה. In common use its significance is so weak that it is employed only in connection with a noun or pronoun, as אֶת־דָּבָר הַזֶּה *this very thing*. See Gesen. Lex. in אֵת.

III. *Relative Pronouns.*

We have remarked above (§ 29. 6.) that the Article ה occasionally supplies the place of a Relative Pronoun, as הַסֹּבֵב *which compasseth*, הָרֹמֶשׂ *that which creeps*; but the distinguishing word of this class in Hebrew is אֲשֶׁר *who, which*, used in both genders and numbers. It frequently occurs, especially in elliptical phrases, where the antecedent is omitted, in conjunction with the prefixes ב, כ, ל, מ, as בַּאֲשֶׁר *in which*, כַּאֲשֶׁר *according to which*, לַאֲשֶׁר *to whom*. It is not unfrequently met with in the abbreviated form of שֶׁ, שַׁ, שָׁ, שֶׁ, the א falling away and the ר being resolved into the following consonant, while only its firmest element (שׁ) is retained, as שָׁלֹא נְתָנָנוּ for אֲשֶׁר לֹא נְתָנָנוּ

who has not given us (up), Ps. 124. 6; שֶׁלֹּא נְתָנָנוּ for אֲשֶׁר קִוִּינוּ *which we waited for*, Lam. 2. 6; שֶׁקַּמְתִּי for אֲשֶׁר קַמְתִּי *till that I arose*, Judg. 5. 7.

Perhaps the Particle כִּי (Lat. *qui*, Pers. *ki*) is properly to be ranked among the original relative pronouns in Hebrew, but in ordinary usage it is employed as a particle signifying *that, so that, because*, &c., a sense in which אֲשֶׁר also as equivalent to the Gr. ὅτι, is often used, as Est. 3. 4, 'For he told him אֲשֶׁר יְהוּדִי *that he was a Jew.*' The office of the Relative is also frequently performed by the Demonstratives זֶה, זוֹ, and זוּ, the proper Relative אֲשֶׁר being understood, as עַם זוּ קָנִיתָ *the people which thou hast purchased*, for אֲשֶׁר קָנִיתָ.

IV. *Interrogative Pronouns.*

1. The Interrogative Pronouns are two, viz. מִי *who?* applied to persons, and מָה (מַה and מָהּ) *what?* applied to things; as מִי אַתָּה *who art thou?* מָה אֹמַר *what shall I say?* Not unfrequently, however, מָה, מַה, or מָהּ, and sometimes also מִי, are used rather as interrogative or interjectional particles than as strict pronouns, as מַה טּוֹב *how good!* מַה נּוֹרָא *how awful!* מָה אַדִּיר שִׁמְךָ *how excellent (is) thy name!* Both these pronouns occur, moreover, occasionally in an *indefinite* sense where no question is asked, equivalent to the Lat. *quis, quæ, quid*; Eng. *who, what*; as לֹא יָדַעְנוּ מִי־שָׂם we *know not who put* our money in our sacks, Gen. 43. 22; לָדַעַת מַה־יֵּעָשֶׂה לוֹ *to wit what would be done to him*, Ex. 2. 4.

2. As to the punctuation, although the Interrogative מה is most frequently characterized by Kamets, particularly before א and ר unaccompanied by (ֽ) yet in certain circumstances we find Pattah or Segol more usual. (*a*) When connected by Makkeph to a word beginning with ה or ח Pattah is sometimes employed, as מַה־הוּא *what it is*, Ps. 39. 5; מַה־הַמַּעַל *what prevarication!* Josh. 22. 16; occasionally also without Makkeph, as מַה חַטָּאתִי *what is my sin?* Gen. 31. 36. (*b*) When followed by a Guttural with Kamets, and sometimes by ה or ע without it, Segol usually occurs, doubtless for the sake of euphony, i. e. to prevent the confounding of similar sounds, as מָה הָרַח לוֹ *what has happened to him?* Ex. 32. 1; מָה עֲוֹנִי *what (is) my crime?* 1 Sam. 20. 1; מֶה אָנֹכִי *who am I?* Ex. 3. 11. And so occasionally where a Guttural does not follow, as מָה כָּבוֹדִי Ps. 4. 3; וּמָה לֹּא Job 7. 21; מָה מִשְׁפָּט 2 Kings 1. 7. (*c*) For the most part, however, when followed by a non-guttural, מה takes Pattah,

and the final weak ח not being regarded in the pronunciation (§ 26. 2.), the initial letter of the following word takes Dagesh (§ 12. 6.), as מַה־זֹּאת Gen. 12. 18; מַה־לָּךְ Gen. 21. 17; מַה־טּוֹב וּמַה־נָּעִים Ps. 133. 1. In many instances of this nature the מה, rejecting the ה, is assimilated with the ensuing word (§ 12. 6.), as מַדּוּעַ for מַה־דָּוָה Ex. 4. 2; מַלָּכֶם for מַה־לָּכֶם Is. 3. 15; מַתְּלָאָה for מַה־תְּלָאָה. (*d*) In receiving the prepositions בְּ, כְּ, לְ, it takes either Kamets or Segol, as בַּמָּה Ex. 22. 26; בְּמָה Gen. 47. 8; בַּמָּה Zech. 7. 3; לָמָּה Ps. 49. 6; and לָמָּה 1 Sam. 1. 8.

CHAPTER IV.

§ 31. THE VERB.

1. In all languages the Verb (פֹּעַל *action*) is, from its very nature, and according to its designation (Lat. *Verbum, the word*), the most important part of speech; but in Hebrew it acquires an additional title to this character, not only from the fact that it constitutes the parent source from which many nouns and particles are derived, but also from the fact that it exercises a controlling influence over the *forms* of other classes of words not so derived, which are still treated *as if originating in verbal roots* (§ 28. 1, 2). We have indeed remarked above (§ 28. 1.), that in the theory of forms, or in a philosophical view of the *genesis* of the language, both the verb and the noun are to be traced to a common abstract root, which may be nominally or verbally developed by means of certain vowels and the peculiar position of the tone. But although this may hold good as a general principle, yet there are doubtless many cases where the verb is really primitive, and the noun derived directly from it, as מַפְתֵּחַ *a key*, from פָּתַח *to open*; מַכְתֵּשׁ *a mortar*, from כָּתַשׁ *to pound, to bruise*. In other cases it is equally clear that the reverse of this process takes place. Thus, as the existence of seed is necessarily prior to the act of sowing it, and the existence of a tent to the act of pitching it, we cannot doubt that the verbs זָרַע *to sow*, and אָהַל *to pitch a tent*, are derived from זֶרַע *seed*, and אֹהֶל *a tent*. But this latter class of cases is comparatively rare, and of the two the verb is by far the most frequently to be regarded as the *primitive*. A few instances of a very peculiar nature occur, in which a kind of reflex derivation is to be recognized. Thus, לָבַן *to be white*, whence לְבֵנָה *brick* (made of white clay), and thence again לָבַן *to make brick*;

דָּגָה *to increase, to multiply,* whence דָּג *a fish,* (from their rapid multiplication), and thence again דּוּג *to fish.*

2. The simple primitive letters of any root become distinguished as a verb, by assuming a certain set of vowels, of which the principal one is pronounced *after* the second radical. This, as might be expected in giving the simplest signification of the verb, is the simplest or most spontaneous of the vowels, viz. *a*. Thus in קָטַל the Pattah is really the primary and most important vowel, the genuine form being קָטַל, and the Kamets under the first letter merely a foretone, created, according to § 21. 3, by the action of the tone falling upon the last syllable. This will be more evident if the word be pronounced, as it ought to be, with a decided accent on that syllable, *Qatál,* which is little more than *Q*ᵉ*tál.* This dominant vowel, however, may be changed, as it often is, according to the active or passive modification of the idea (§ 31. 3). In the simplest form of the noun, on the other hand, the tone is drawn back to the beginning, as קֶטֶל *qétēl,* where the last vowel is equally adventitious with the Kamets in the instance above (§ 8. 7.). The former pronunciation, which lays the stress upon the final syllable, is supposed to be better adapted to the energetic idea of action or motion peculiar to the verb, while the latter, which reverses the emphasis, is more suited to express the intransitive state of rest which constitutes the nominal idea. This is somewhat confirmed by a similar usage obtaining in our own language, as *contráct, cóntract; recórd, récord; subjéct, súbject,* &c.

3. It is usual to speak of the radical consonants of any verb, together with certain vowels, as the *ground-form,* and this may be either the third person singular of the preterite (קָטַל), or the infinitive construct (קְטֹל), which differ only in their vowels. The last is more particularly entitled to this designation, from its containing the simple abstract idea of the root, and from the future's being formed from it in the manner described § 34. 2. The original letters constituting the *root* or *stem* of a verb, are termed *radicals,* while those which are added for purposes of inflection are termed *serviles*—a distinction which has been already explained, § 4. *f.* To distinguish the radicals from each other it is common to designate them, according to the order of reading, as 1st, 2d, and 3d radical. Thus in שָׁבַר *to break,* שׁ is the first radical, ב the second, and ר the third.

4. When the simple idea of a verbal root is conceived of under new modifications, as of action or passion, augmentation or diminution, &c., new forms naturally arise suited to these several variations of the sense. They originate in one or the other of the three following ways; (1) By the repetition or reduplication of one or more of the radical sounds giving rise to what are termed *intensive forms*, as קַטֵּל (= קַטְטֵל) *to kill with violence, to murder*, from קָטַל *to kill*; שִׁבֵּר *to dash in pieces, to shiver*, from שָׁבַר *to break*, where the method is by reduplication; and שַׁאֲנַן *to be at rest*, רַעֲנַן *to grow green*, חוֹלֵל *to bring forth*, where the method is that of repetition of the last radical. Very rarely, and with great emphasis, are the two last sounds repeated, as סְחַרְחַר *to go round and round*, spoken of the *beating* of the heart, Ps. 38. 11. (2) By an external accession or affix superadding a new and modifying sense to the original idea. Thus נ gives a *passive*, ה a *causative*, and הִתְ a *reciprocal* or *reflexive* signification to the root. (3) By internal changes of the vowels within the compass of the triliteral roots, as קָטַל, קִטַּל, קִטֵּל, קַטַּל, קָטֵל, &c.; in respect to all which classes of forms full details will be given in their proper place.

5. The relation, however, of the various formations to their several roots, very much depends upon the *nature of the radical sounds*. For the formation is most regular, and in general most perfect, in roots consisting of three firm permanent consonants, which are most capable of all internal and external changes by way of flexion, as קָטַל, דָּבַר, מָלַךְ. But although the regular formation is mainly adapted to these as the normal roots, yet there is a very large number of roots which are lacking more or less in their full complement of firm sounds, and the formation of which is subject to special laws founded upon their peculiarities as being weaker than others and more prone to quiesce. These are,

(*a*) Roots which embrace, as to their *power*, three firm sounds, but which in many cases actually exhibit but two, as מד *mad*, פל *pal*. But as the formation according to analogy requires the developement of three sounds, the flexion proceeds on a reduplication of the second radical, so that the living root is *madd, pall*. These roots are indeed in many points inflected according to the regular forms, but as the repetition of the same sounds in immediate succession has something disagreeable in it, there is a tendency to merge the separate sound of the two last radicals in one whenever it is possible. Henco

the primitive vowel which would stand between the second and third radical, is thrown back to the first in case it has no firm vowel of its own, as סַב for סָבַב, רַב for רָבַב, where the *a* (ַ) is merely the foretone and therefore easily disappears (§ 21. 3.); and that too even when two consonants go before, as יְסֹב for יְסֹבֵב, מֵסַב for מְסֹבֵב. Under this class are ranked the verbs called *Double Ayin* (ע״ע).

(*b*) Roots in which a medial long vowel, e. g. *u* (וּ), supplies the place of the second radical, as קוּם *qum*, כּוּן *kun*. Here the original form is doubtless to be considered as having been קָוַם, כָּוַן, but the ו has been softened to its appropriate vowel sound by the operation of the laws stated § 26. 3, *a*, *b*. These form the *Ayin Vav* (ע״ו) class of verbs.

(*c*) Roots which have their first or last radical or both a quiescent; in all which cases certain peculiarities of formation occur which are to be explained by referring to the nature and power of these letters as detailed in § 26. 1–7.

6. The above three classes of verbs, in which one or more of the primitive letters is dropped or assimilated in the course of flexion, it has been usual for grammarians to denominate *irregular*, in contradistinction to those whose original radicals are retained through all changes, and which are thence termed *regular*. But as all their anomalies are resolvable into the characteristic properties of the weak quiescent letters, and are the necessary result of the affections to which they are subject in certain positions, the term *irregular* is not to be understood as implying those *arbitrary abnormal modes of inflection* which are of such frequent occurrence in most European languages whether ancient or modern. For this reason some philologists have preferred to arrange the Hebrew verbs under the two heads of *perfect* and *imperfect*, a distinction based upon a corresponding division of the letters also into *perfect* and *imperfect*. But if the *principle* of the variations from the common form be understood, the particular appellation is of little consequence, and we have accordingly seen fit to adhere to that which is most familiar to grammatical usage.

§ 32. INFLECTION.

1. In strict propriety of speech the Hebrew verbs have no conjugation, at least in the sense in which that term is employed in reference to the Greek, Latin, and other languages, although in default of a better the word is still retained by grammarians *to denote*

the different forms which the same verb assumes to express different shades of meaning. These *conjugations* or *forms* (Heb. בִּנְיָנִים *buildings*) are seven in number, technically termed *Kal, Niphal, Piel, Pual, Hiphil, Hophal, Hithpael.* Four of these, viz. Kal, Piel, Hiphil, and Hithpael, have an active signification, while the remaining three are for the most part passive.

2. The names of these conjugations, with the exception of the first, are derived from the various forms of the Hebrew verb פָּעַל *to do, to act*, which was employed by the earlier Jewish grammarians as a paradigm or model-verb to illustrate the conjugations, and are merely the modes of pronouncing those forms. Thus:

1.	פָּעַל—Pâ-ăl,	*he acted.*
2.	נִפְעַל—Nĭph-ăl,	*he was acted upon.*
3.	פִּעֵל—Pī-ēl,	*he acted vigorously.*
4.	פֻּעַל—Pŭ-ăl,	*he was vigorously acted upon.*
5.	הִפְעִיל—Hĭph-īl,	*he caused to act.*
6.	הָפְעַל—Hŏph-ăl,	*he was caused to act.*
7.	הִתְפַּעֵל—Hĭth-pă-ēl,	*he acted upon himself.*

Under the impression probably that the essence of the verb consisted in *action*, the true import of פָּעַל, these various forms were adopted as technical terms to indicate the principal branches or conjugations of the verb in general. But as the second radical (ע) is a Guttural, which rejects Dagesh due as a characteristic of several of the conjugations, thus destroying the regular analogy of the form, it was afterwards very properly laid aside as a paradigm, and פָּקַד adopted by most of the earlier Christian grammarians in its place. But to this again it was an objection that פ was one of the Aspirates, and, from occasionally requiring a Dagesh lene, did not exhibit the verb in its *simplest* form. The same remark applies to כָּתַב, which is found in the grammar of Ewald and some others. Perhaps no more unexceptionable word can be adopted for this purpose than either מָשַׁל *to reign*, or קָטַל *to kill*, of which the latter is employed by Gesenius and Stuart, and also in the present work.

Instead of *Pâ-ăl* for the first, which analogy would require, *Kal* (קַל) is uniformly employed, which signifies *light*, intimating that in this form the verb appears in its simplest state, *unincumbered* with the prefixes, &c., which distinguish the other forms. The term was adopted in contradistinction to *grave* or *heavy* (כְּבֵדִים), as the old Jewish grammarians denominated the derived forms.

3. For purposes of convenience, particularly in distinguishing the different classes of irregular verbs, it is usual to apply the radical letters of the verb פָּעַל *to act* separately as a technical designation of the several letters of any triliteral root whatever. E. g. as Pe (פ) is the first letter of this root, Ayin (ע) the second, and Lamed (ל) the third, the word נוּחַ *to rest* may be characterized as a verb of Pe Nun (פ״נ) because its first radical is נ, or of Ayin Vav (ע״ו) because its second is ו, or of Lamed Heth (ל״ח) or Lamed Guttural because the third is ח, which is also a Guttural. It seldom becomes necessary, however, for reasons which will hereafter appear, to characterize more than one of the radical letters of the same root in this manner.

4. *Classes.* Of the classes of verbs thus distinguished the following are the principal :—

(*a*) Those that have the first radical a Guttural, and are consequently denominated Pe Guttural ; as

אָמַר *to speak*
הָלַךְ *to go*
חָמַד *to desire*
עָמַד *to stand*
} designated as verbs פ *Guttural.*

In like manner when the second or third radical is a Guttural, the corresponding title is Ayin Guttural or Lamed Guttural.

(*b*) Those whose first radical is Yod (י) ; as

יָשַׁב *to sit*
יָלַד *to beget*
יָדַע *to know*
} designated as verbs פ״י.

(*c*) Those whose first radical is Nun (נ) as

נָגַשׁ *to strike*
נָתַן *to give*
נָטַף *to distil*
} designated as verbs פ״נ.

(*d*) Those whose second and third radicals are alike; as

סָבַב *to surround*
תָּמַם *to be perfect*
} designated as verbs ע״ע (*Double Ayin*).

(*e*) Those whose second radical is Vav (ו) ; as

נוּר *to shine*
שׁוּב *to return*
קוּם *to arise*
} designated as verbs ע״ו.

(*f*) Those whose third radical is Aleph (א); as

מָצָא *to find*
קָרָא *to call* } designated as verbs ל״א.
מָלָא *to fill*

(*g*) Those whose third radical is He (ה); as

נָחָה *to possess*
גָּלָה *to reveal* } designated as verbs ל״ה.
כָּלָה *to finish*

5. By having thus a standard, or common measure, with which to compare words, we may easily ascertain their general meaning. Thus by knowing that קָטַל is the form of the 3d pers. masc. pret. of all active transitive verbs, קוֹטֵל of the active participle, and קָטוּל of the passive, we may be certain that שָׁבַר, לָמַד, פָּקַד of the same form are also of the 3d pers. sing. masc. pret.; that לוֹמֵד, פּוֹקֵד, שׁוֹבֵר are participles active; and לָמוּד, פָּקוּד, שָׁבוּר participles passive. So also by knowing that the form קָטֵל generally pertains to intransitive verbs, we at once infer that זָקֵן, רָבֵשׁ, &c., are intransitives; and so of every other form of the verb.

6. In the same manner the forms of nouns may be ascertained by comparing them with a similar form derived from קָטַל or from any other word in its simplest state, which may be adopted as a common measure. For it will be at once perceived that קָטַל for instance, may represent any word of which the vowels are Kamets and Pattah. So upon any augmentation or alteration being made either in its vowels or consonants, or both, other forms will arise which may severally represent words of other classes, each having meanings, or shades of meanings, peculiar to themselves. In this respect such words are used, like the formulæ in Algebra, to designate whole classes of others having the same form. Thus all nouns consisting of three radicals having Kamets under the first and second, as דָּבָר, חָכָם, זָהָב, &c., are said to be of the form קָטָל. Those having Kamets for the first and Tseri for the second, as חָצֵר, זָקֵן, are of the form קָטֵל. So מִשְׁפָּט is of the form מִקְטָל, and מַמְלָכָה of the form מַקְטָלָה, &c.

7. *Unusual Conjugations.* In addition to the conjugations above mentioned, which are of most usual occurrence, we occasionally meet with other forms, marked with some peculiarity of significa-

tion, which it is proper here to notice; referring the full exhibition of them to the paradigm (§ 38. et seq.). Of these, the principal are the following:—

1.	פּוֹעֵל—Pō-ēl,	as	סוֹבֵב
2.	פּוֹעַל—Pō-ăl,	as	סוֹבַב
3.	פִּלְפֵּל—Pĭl-pēl,	as	סִבְסֵב
4.	פֻּלְפַּל—Pŭl-păl,	as	סֻבְסַב
5.	הִתְפַּלֵּל—Hĭth-păl-lēl,	as	הִתְסַבֵּב
6.	הִתְפּוֹלֵל—Hĭth-pō-lēl,	as	הִתְסוֹבֵב

No single verb is thus found, and probably never was, exhibiting *all* the various phases pertaining to the above mentioned conjugations, but as our object is simply to show the analogical forms of verbs, this is an unimportant circumstance. We shall not hesitate to give *specimens of forms* of which no actual instances any where occur.

§ 33. MODES.

1. It is ever to be borne in mind, that the grammatical structure of the Hebrew is essentially different from that of the European languages, whether ancient or modern, and consequently that we are not to be surprised to find many of the leading features of the latter entirely wanting in the former. This holds especially in regard to the department of *verbal flexion*. The nicely adjusted system of *modes* and *tenses* common to the grammars of the Latin and Greek, is in a great measure unknown to the simplicity of the primeval tongue, in which the subtler modifications of sense, and the accidents of mode and time, are rather to be gathered from the scope and connection of the sentence, than from the external forms of words. Every Hebrew verb has indeed the two grand distinctions of *past* and *future time* clearly marked; and as to *modes*, we find appropriate forms for the *infinitive* and *imperative*, but the *indicative* is merged in the general *species* or *conjugation*, and the *subjunctive* is either expressed by a peculiar modification of the future tense, or left to be inferred from the drift of the context.

2. *The Infinitive.*—As in all other languages, so in Hebrew the primary office of the Infinitive is to express the bare idea of a verbal root without specification of time or person. In this character it approximates very closely to the noun, exhibiting in its original form only the radical letters of the root (קְטֹל), and being called, from its peculiar *nominal* properties, the *Infinitive construct*, since it is entirely dependent upon the structure of the proposition, and closely

interwoven with it, as לִפְנֵי מְלֹךְ־מֶלֶךְ *before the reigning of a king;* בְּיוֹם עֲשׂוֹת *in the day of* (*God's*) *making* the earth; לֹא טוֹב הֱיוֹת הָאָדָם *not good is the man's being alone.* This is doubtless the primitive, as it is the most frequent form of the Infinitive, and it follows the analogy of nouns so closely as not only to assume the feminine form, as in קָטְלָה, קָטְלָה, שְׁנְאָה, רְכֹבֶת, רִבְשָׁה, but also to appear with prepositions prefixed precisely in the manner of nouns, as בְּדַבֵּר *in speaking,* לַעֲבֹד *for serving,* מְכַפֵּר *from expiating.*

3. Another form of the Infinitive (קָטוֹל) is called the *Infinitive absolute.* This is never used in the state of close construction which characterises the other, but always in a more independent manner, with the full power and energy of the verb, of which it is only a more abrupt and emphatic expression, either standing alone, as הָלוֹךְ *to go!* or, as is very common, followed and explained by its own finite verb, as הָלוֹךְ תֵּלֵךְ *going thou shalt go;* מוֹת תָּמוּת *dying thou shalt die.* As a specimen of the distinctive usage of the two forms, חָרוֹג בָּקָר Is. 22. 13, signifies properly *to slay oxen,* whereas חֲרֹג הַבָּקָר would be rendered *the slaying of oxen.* For variations in the form of the Inf. const. see the Paradigms.

4. *The Imperative.*—This mode has for the most part the letters and vowels of the Inf. const., but it has a fem. and a plur. formation, as קְטֹל *kill thou* (masc.), קִטְלִי *kill thou* (fem.), קִטְלוּ *kill ye,* &c. It is remarkable in regard to its use, that it is not employed except in *positive* precepts, prayers, and exhortations. In *negative* precepts, prohibitions, dehortations, &c., the future is always made use of, as לֹא תִרְצַח *thou shalt not kill,* instead of לֹא רְצַח *kill thou not.*

§ 34. TENSES.

1. The Hebrew has but two distinct forms of tense, usually denominated the *Preterite,* or *Preter,* and the *Future.* But as the various distinctions of time cannot be denoted by simply the *past* and the *future,* it is obvious that these two tenses must have been used in Hebrew with far greater latitude of import than they are in Latin or Greek, or any of the European languages. But reserving for the Syntax a fuller exposition of the laws which govern the use of the tenses, we merely give at present the mode of formation in Kál, according to the analogy of which all the rest of the conjugations proceed. This is by adding to the ground-form of each certain pronominal appendages in order to designate number, person and gender.

THE PRETERITE.

1. The distinguishing peculiarity in the formation of the Preterite is, that the abbreviated pronouns employed are added at the *end* of the root, which may be considered as having in itself a participial import. Thus קָטַלְתְּ (קָטַלְתִּ) *thou killest* is equivalent to קָטֵל־אַתְּ *thou art killing*, or *a killer*; יְרֵאתָם (יְרֵאתֶם) *ye fear* to יְרֵא אַתֶּם *ye are fearing*, &c. Indeed in Eccl. 4. 2. an instance occurs of the entire pronoun following a verb, שִׁבַּחְתִּי אֲנִי for שִׁבַּחְתִּי *I praised*.

Formation of Preterite.

		SING.		
3	m.		קָטַל	ground-form
3	f.	ה . . .	קָטְלָה־	fragment of הָיְתָה
2	m.	תָּ . . .	קָטַלְתָּ	" of אַתָּה
2	f.	תְּ . . .	קָטַלְתְּ	" of אַתְּ
1	c.	תִּי . . .	קָטַלְתִּי	(See remarks.)
		PLUR.		
3	c.	וּ . . .	קָטְלוּ־	(See remarks.)
2	m.	תֶּם . .	קְטַלְתֶּם	fragment of אַתֶּם
2	f.	תֶּן . . .	קְטַלְתֶּן	" of אַתֶּן
1	c.	נוּ . . .	קָטַלְנוּ	" of אֲנַחְנוּ

REMARKS.

1. The origin of the several appended pronouns is for the most part obvious on inspection. The only doubtful ones are the first person singular (תִּי) and the third person plural (וּ). As to the first, the theory of Gesenius is that it is derived from the obsolete form אַתִּי for אֲנַכְתִּי=אֲנַחְתִּי. Ewald, on the other hand, after remarking that the abbreviation of אֲנִי would properly give נִי, says that the weak נ was gradually lost, leaving only י., and that by way of compensation the ת was assumed from the many forms of the *second* person in which it occurs, giving us the regular termination תִּי, without the tone. This form serves also to distinguish the preformative or personal pronoun from the *objective* suffix, as otherwise it might have been doubtful whether קְטָלַנִי meant *I have killed*, or *he killed me*. All ambiguity is now precluded by the use of קָטַלְתִּי for the former. Some traces, however, are still to be discerned of the purely analogical form, as אָמְרִי Job 9. 27, for אָמַרְתִּי. But in 1 Kings 8. 48, Job 42. 2, Ps. 140. 13, Ezek. 16. 59, the י is omitted in the Ketib, though supplied in the Qeri. In like manner אָמַרְתָּ Ps. 16. 2, ought perhaps to be pointed אָמָרְתָּ. In explanation of the

plural termination וּ, it may be remarked that the primitive form of this person is in all probability חוּם, of which some examples still remain, as יְשַׁמּוּם Is. 35. 1, and perhaps יְשַׁאוּם Is. 15. 7, וַיִּחְעוּם Am. 2. 4. This again was changed into וּן to distinguish it from the suffix of the accusative of the third pers. plur. which is also ם, and by rejecting the final ן from this we have וּ alone as the usual characteristic of the third pers. plur. of verbs. In a few cases, however, the ן is retained, as יָקוּן Is. 26. 16, יָדְעוּן Deut. 8. 16, and occasionally an otiant א is added, as חָחֲלָכוּא Josh. 10. 24, יְנָשׁוּא Jer. 10. 5, אֲבוּא Is. 28. 12.

THE FUTURE.

1. The formation of the Future differs from that of the Preterite in having its fragmentary pronouns both *prefixed* and *suffixed* to the ground-form, which is usually considered as the Infinitive construct. These prefixes consist of one vowelless consonant, which is the *first* or the *strongest* and most characteristic letter in the pronoun from which it is derived (יְ, תְּ, אֶ, נְ). But while the person is thus denoted at the beginning by its firm sound, the more accurate distinction of number and gender follows in the suffixes at the end. At the same time the Future shows a formation less abridged perhaps on the whole than the Preterite, as the ן of the terminations ־וּן, ־ִין, ־ֶין, which is almost entirely lost in the Preter, is often preserved in the Future, as Gen. 18. 28–32, Is. 8. 12. The final vowel of the Future is either Holem, Pattah, or Tseri, as יִקְטֹל, יִכְבַּד, יִשַּׁב. These are technically termed Fut. *O*, *A*, and *E*; of which in regular verbs the first is most frequent.

Formation of Future.

		SING.			
3	m.	יְ־קְטֹל	Without disjunction		יִקְטֹל
3	f.	תְּ־קְטֹל	"	"	תִּקְטֹל
2	m.	תְּ־קְטֹל	"	"	תִּקְטֹל
2	f.	תְּ־קְטְלִ־י	"	"	תִּקְטְלִי
1	c.	אֶ־קְטֹל	"	"	אֶקְטֹל
		PLUR.			
3	m.	יְ־קְטְל־וּ	"	"	יִקְטְלוּ
3	f.	תְּ־קְטֹלְ־נָה	"	"	תִּקְטֹלְנָה
2	m.	תְּ־קְטְל־וּ	"	"	תִּקְטְלוּ
2	f.	תְּ־קְטֹלְ־נָה	"	"	תִּקְטֹלְנָה
1	c.	נְ־קְטֹל	"	"	נִקְטֹל

REMARKS.

1. *Third Person.* The preformative יְ in the masc. sing. is derived from the principal letter (ר) of הוּא *he*. This is analogically prefixed with Sheva, יִקְטֹל, but according to § 27. 8. the Sheva gives place to the vowel (.), thus yielding the normal form יִקְטֹל by § 23. II. 1, 2. The תְּ of the fem. comes from its hardened cognate ה (from הִרְא), as the affinity between *h* (א and ה) and *s* and *t* both at the beginning and end of words is somewhat remarkable throughout the language. Illustrations will be given as we proceed. The וּ of the plural originates as in the Preterite.

2. *Second Person.* Here the derivation of the prefix תּ from the pronoun אַתָּה is obvious, while the affirmative י at the end is the characteristic vowel of the feminine, § 30. 2. *b*. In the plur. the syllabic addition מָ is from the pron. אַתֶּמָּה, denoting both gender and number.

3. *First Person.* The א prefixed in the sing. is evidently from אֲנִי; the נ of the plur. from אֲנַחְנוּ. The א of אֲנִי is taken for the sing. to prevent its being confounded with the third pers. sing. (ר), or the first pers. plur. (נ). Instead of Sheva, which it would analogically take (אְ), it assumes *e* (ֱ) from the repugnance which all the Gutturals have to the *i*-sound, § 25. 6.

§ 35. PECULIAR AFFECTIONS OF THE TENSES.

1. By way of compensation in part for the comparative deficiency of modes and tenses in Hebrew, the Future especially is subject to certain affections of form which carry with them peculiar modifications of the sense. These consist in what are termed *Paragogic* and *Apocopated* forms, of which the former, with a few trifling exceptions occurs only in the first, the latter only in the second and third persons. These peculiarities, however, are not usually carried through all the conjugations, but appear for the most part only in particular conjugations and classes of verbs. What these are will be more evident as we proceed; at present we shall consider the nature and purport of these forms.

I. *Paragogic Future.*

2. The distinguishing characteristic of this form of the Future is the annexing of the syllable ה־ to the ordinary termination. The effect is to express more emphatically the *effort* or *desire* of the mind,

the *direction* of the will, towards a special object. This is involved in the nature of the affix itself, which in nouns denotes *direction to a place*, and in connection with a verb expresses *an earnest going forth of the mind in a wish or purpose towards an action*. The force of the form can in many cases only be indicated in English by employing those optative, potential, hortatory or imperative modes of speech which give us such facility in expressing the various shades of thought. Thus אֶקְטֹל *I will kill*, אֶקְטְלָה *I will surely kill*, or *oh, that I may kill*; אֶשְׁמֹר *I will guard*, אֶשְׁמְרָה *I will assiduously guard*. As it refers to an emotion or volition originating in the mind of the speaker, it is for the most part confined to the first person singular or plural. Consequently the idea of *self-excitation* is almost always prominent, as אָזַמְּרָה *I will sing*, אֲזַמְּרָה *let me sing*; נִנַּשְׁלִיכָה *let us break!* נְנַתְּקָה *let us cast away!* אֶחֱלְקָה *I will surely divide*; אֶסְרָה־נָּא אֶרְאֶה וְאָסֻרָה *I will surely turn aside now and see*. So with an accompanying Imperative to strengthen the exhortation, as לְכוּ נְרַנְּנָה *come, let us sing*; בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה *come, let us worship and bow down*. In a very few instances we find a paragogic third person, as יְחִישָׁה *oh, that he may hasten!* תָּבוֹאָה *let it come!* But very seldom do we find the punctuation ה֫ instead of ה֗, as וְאֶקְרָאֶה 1 Sam. 28. 15, יְדַשְּׁנָה Ps. 20. 4.

2. The paragogic ה֗ as an added external termination is generally but loosely attached to the word, by no means so strongly and closely as the terminations of the persons, yet the original preceding vowels are too short to remain, and as *a*, *e*, *o* thus disappear, the ה֗ takes the tone, as אֹמְרָה from אֹמֵר, אֲזַמְּרָה from אֲזַמֵּר, אֶכְתְּבָה from אֶכְתֹּב, נַעְבְּרָה from נַעֲבֹר; though also נַעֲזֹבָה, נַעֲרֹבָה from אֶעֱזֹב, אֶעֱרֹב. The *o*, however, sometimes maintains itself in a Hateph vowel, as אֶשְׁמָרָה 1 Kings 19. 20, and in some other cases, particularly where a very long firm vowel resists a change, in which case the paragogic termination becomes toneless, as אֶקְרְמָה, אֶקְדְּמָה, אֶשְׁרְמָה, אֶשְׁקְטָה.

3. The ל״ה verbs never attach this ה֗ to their vocalic termination ה֣, because two vowels so similar are not compatible in close connection, and the ה֗ is too weak to expel the radical ה֣. The unique אֲהַמְּרָה Ps. 77. 4, is a peculiar poetic form, and only in Is. 41. 23. do we find נִשְׁתַּעֲוָה Hith, ה֗ being attached without the tone to נִשְׁתַּע v. 10. In the ל״א class, in like manner, the hortatory sense has no external form; only as an exception we have אֲבוֹאָה because an immutable vowel precedes.

II. *Apocopated Future.*

1. As far as this contracted formation depends upon the sense, it is doubtless to be accounted for from the fact that in expressing *prohibition, dissuasion, exhortation, earnest wishing*, and the like, for which the apocopated Future is principally employed, the utterance is naturally somewhat abrupt and hurried, and the term employed thrown into its shortest possible form. The effect of this quickened enunciation is obvious. The stress of the voice being expended upon the beginning of a word, the tone is of course retracted (§ 21. 8. *b.*), long vowels are shortened, and the final syllable being consequently but slightly enounced, it is easily lost altogether in sound; and when once lost in sound, it easily disappears in form. The mode of apocopation is therefore twofold; (1) By shortening the long vowel; (2) By casting away the final letter and vowel. It occurs only in the second and third person, and in a part only of the conjugations. The cases and the manner may be thus specified:—

(*a*) In the regular verbs in Hiphil only, by changing *i* into *e*, which is regarded as a somewhat shorter sound, as

יַקְטִיל	apoc.	יַקְטֶל;	יַקְבִּיץ	apoc.	יַקְבֶּץ
תַּקְטִיל	"	תַּקְטֶל;	תַּקְבִּיץ	"	תַּקְבֶּץ

(*b*) In ע״ו verbs in Kal and Hiphil, as

יָמוּת	apoc.	יָמֹת;	תָּמוּת	apoc.	תָּמֹת
יָמִית	"	יָמֵת;	תָּמִית	"	תָּמֵת

(*c*) In all the conjugations of ל״ה verbs, by casting away the last syllable, as

Kal	יִגְלֶה	apoc.	יִגֶל	(with furt. Segol יִגְלֶ)
Piel	יְגַלֶּה	"	יְגַל	(for יְגַלֵּ)
Hiph.	יַגְלֶה	"	יַגֶל	(for which יְגֶל)

(*d*) In verbs of other classes the following may serve as examples of the mode of apocopation:—

יַצְמִיחַ	apoc.	יַצְמַח;	תּוֹצִיא	apoc.	תּוֹצֵא
יַשְׁמִיחַ	"	יַשְׁמַח;	יָבִיא	"	יָבֵא
תַּדְשִׁיא	"	תַּדְשֵׁא;	יָנִיחַ	"	יָנַח

2. The force of ו *conversive* in retracting the tone has already been adverted to § 21. 8. *a*; consequently the most frequent instances of apocopated Future are in connection with that particle, as וַיִּבֶל, וַיִּבְחַר; וַיַּבְדֵּל. A still more decided effect of Vav

conversive is to be seen when the penult of the apocopated form is a simple syllable. Here the retraction of the tone is accompanied by a still further shortening, as fut. יוֹסִיף, apoc. יוֹסֵף, conv. וַיּוֹסֶף; fut. יָרִוּם, apoc. יָרֹם, conv. וַיָּרָם; apoc. יָשֵׂם, conv. וַיָּשֶׂם; apoc. יֵרָא, conv. וַיַּרְא. See § 21. 8. *a.*

3. A like shortening takes place in a Future followed by Maqqeph, as יַלְבֵּד־לָנוּ Is. 6. 8, יִשְׁבְּרֵנָּא Dan. 9. 16, תִּתֶּן־לוֹ Deut. 18. 4; also occasionally when preceded by a particle emphatically negative or prohibitive, as לֹא תִסָּף *it shall not continue*, Gen. 4. 12; אַל־תָּשֶׂת *thou shalt not put*, Ex. 23. 1; אַל־תָּשֹׁב *turn not away*, 1 Kings 2. 20, אַל־תּוֹכַח *chastise not*, Prov. 9. 8; אַל־תִּשְׁתְּ (for תִּשְׁתֶּה) *drink not*, Lev. 10. 9.

III. *Vav Conversive Future.*

1. Although there are undoubtedly definite and distinct uses in Hebrew of the Preterite as such and of the Future as such, yet it is equally beyond question that in multitudes of cases both these tenses are used *aoristically*, i. e. without a definite notation of time, which is to be gathered from the context and the scope of the writer. So far from the Preter being exclusively employed to denote time past, perhaps the most frequent *historical* tense is the Future preceded by what is termed *Vav Conversive*, i. e. by Vav with subscript Pattah and followed by Dagesh forte in the next letter (וַ), as וַיִּקְטֹל. The Dagesh, however, disappears before preformatives with Sheva, as וַיִּקְטַל, and before the first person the Pattah is lengthened into Kamets, as וָאֶקְטֹל. The Vav is here termed *conversive*, because it in a manner *turns* the Future into a Preterite, as יֹאמַר *he shall say*, וַיֹּאמֶר *and he did say*, אֶקְטֹל *I will kill*, וָאֶקְטֹל *and I did kill*. For the effect of Vav conversive on the vowels of the Future and the place of the tone, see § 21. 8. *a.*

2. The true theory of this peculiar form and use of the Hebrew Future is a point much disputed among grammarians. On the one hand it is contended that the וַ is a relic of the verb of existence הָיָה=חָוָה, and that by prefixing it the Future is in reality constituted of *two* forms of verbs, a *principal* and a *helping* verb; so that וַיִּקְטֹל is equivalent to הָיָה יִקְטֹל *he was killing*, or *it was* (that) *he would kill*. But as this even if admitted does not account for all the phenomena, especially for the fact that the Vav always bears the signification of *and* in such a connection, others

are disposed to regard this particle merely as a copulative, and to explain the pointing from the exigency of the case. Many Futures begin with Sheva under the preformatives, as in Piel and Pual. In others the vowel is only factitious, and in Kal, etc., it is *short* Hireq, which is not well adapted to follow Vav prefix with Sheva. Here then the punctuation of Vav is governed by the laws of euphony. On this principle it is supposed that the copulative וְ before יִ or יְ of the Future goes into וַ merely to facilitate the pronunciation of these two very feeble letters. See Prof. Stuart's Review of Ewald on the Hebrew Tenses, Bibl. Reposit. Jan. 1838.

3. In the second and third pers. fem. plur. the ת of the afformative נָה often falls away upon prefixing ו conversive, as תַּשְׁקֶרְנָה, וַתַּשְׁקֶרְן Gen. 19. 33, 35, וַתַּהֲרֶיןָ v. 36, וַתֵּרֶאן Ex. 1. 17, וַתְּחַיֶּיןָ ib. If the penult is mixed, ת generally remains, as וַתִּרְכַּבְנָה, וַתַּלַּכְנָה Gen. 24. 61, though omitted in וַתֹּאמַרְן Ex. 1. 19, and some few other cases.

V. *Vav Conversive Preterite.*

1. The conversive force of ו holds also in regard to the Preter, although in this case it is prefixed without a vowel simply in its usual conjunctive form. When preceded by a verb in the Future or Imperative it *converts* the Preter to a Future tense, as 'When a prophet יָקוּם *shall arise*, וְנָתַן *and shall give*,' &c., Deut. 13. 2, לֵךְ וְאָמַרְתָּ *go and say*, Is. 6, 9. When the Preter, however, with Vav prefix is preceded by another Preter, the particle in that case is to be considered as merely *copulative*, the verb retaining its *past* signification, as קָרָא וַיֹּאמֶר *he called and said*.

2. The prefixing of Vav to the Preterite has usually a marked effect upon the tone, removing it from the penult to the ultimate, as קָטַלְתָּ *thou hast killed*, וְקָטַלְתָּ *and thou wilt kill*. The reason of this is very probably, as Dr. Nordheimer suggests (Gram. p. 122), to give greater prominence to the affixed pronoun denoting the subject of the verb; but it affects only the sec. pers. masc. sing. תָּ, and the first pers. sing. תִּי; the first pers. pl. נוּ being too weak to receive it. This shifting of the tone, however, is so slight that the foretone *a* (ָ) remains unaffected, as וְכָתַבְתָּ not וְכָתַבְתָּ. On the contrary וְהִצַּלְתָּ with a simple Vav without this power. But in ל״ה and ל״א verbs the tone very often, and in Kal uniformly, remains on the penult, because it ends in a long vowel, as וּפָנִיתִי.

§ 36. THE PARTICIPLE.

1. The Participle does not, like the verb, represent the action as proceeding from a person, but it represents a person or thing as that to which the action is to be attributed. Its leading idea is that of the *personal noun*, to which the action belongs. It has its form therefore from the noun, and its essence from the verb, and partakes more or less of the several variations of the verb in its flexion. Unlike the verb, however, it marks not the distinction of time, except in the faintest degree. In its own nature it is properly a short combination of person and finite verb, viz. *agens=qui agit*, and may be used in every connection of the sentence, with or without the article, in apposition with a noun, as הָאִישׁ הַנֹּפֵל *the man the falling = who falls*; or, if this sense is implied in the connection of the sentence, *who is fallen*, or even by itself, as נֹפֵל *the falling one*. So אוֹהֵב *a lover*, חֹזֶה *the flying one, fugitive*, הַנִּשְׁאָרִים *those that remained*. Although there is no definite distinction of time in the participle, yet as the present is the time most naturally associated with the idea of the active part., so is the past with that of the passive, which speaks of what has been experienced. It belongs to the meaning of certain passive participles that they express an attribute well known by experience, and therefore permanent or necessary, as נוֹרָא, נֶחְמָד primitively *feared, desired*, but then also *terrible, desirable*, as an object which is actually or generally feared or desired, must have an intrinsic ground of fear or desire in itself.

2. The Participle is used in the proposition as a simple *predicate*, representing the action as *inherent, continuing, permanent* in a person or thing, whereas in the verb the tenses express rather the exercise and developement of the action. It is placed either *alone* in an unconnected proposition, especially if the condition is of itself evident to the hearer from the circumstances, as אָנֹכִי הֹלֵךְ *I* (am) *going*, i. e. *I go* at this time as thou seest; or in connection with other propositions to describe a *continuing during* another action, as בָּאוּ וְלוֹט יֹשֵׁב *they came and Lot* (was) *sitting*, i. e. while Lot sat, Gen. 19. 1.

3. As to *form*, the Participles are divided into two classes:

(*a*) Simple formations with a mere strengthening of the vowels of Kal, the one active, technically termed *Benoni*, or *between*, i. e. either between the past and the future, or a word between, (participating,) the nature of a noun and a verb; and the other passive,

termed *Pâûl* (פָּעוּל *acted upon*). Their characteristic points are (וּ) and (ֻ) for the active, as קֹטֵל or קָטֵל, and (ָ) and (וּ) for the passive, as קָטוּל. But in the intransitives the Participle follows the punctuation of the verb, as Pret. שָׁפֵל, Part. שָׁפֵל; Pret. רָגוֹז, Part. רָגוֹז. The latter form, however, is rare, being more appropriate to adjectives from the same root, as will be evident from the following examples, the Participles being distinguished by *e*, and the Adjectives by *ô* or *â*; קָרֵב *approaching*, קָרוֹב *near*; גָּדֵל *becoming great*, גָּדוֹל *great*; רָחֵק *departing*, רָחוֹק *distant*; חָזֵק *becoming strong*, חָזָק *strong*. The *e* is occasionally lengthened to *i*, as יָצִיא *sprung from*, 2 Chron. 32. 21, נָטִיל *bearing*, Zeph. 1. 11. This simple formation appears also in Niph., where the Participle differs from the verb merely by the lengthening of the *ă* in the last syllable, as Pret. נִקְטַל, Part. נִקְטָל. In several of the irregular verbs it differs not at all, as Pret. נִשְׁמַע, Part. נִשְׁמַע; Pret. נָקוֹם, Part. נָקוֹם; Pret. נוֹרָא, Part. נוֹרָא; Pret. נִגְלָח, Part. נִגְלָח.

(*b*) The Participles of the other conjugations all assume an external formation by means of a prefixed מְ, probably abridged from the pronouns מִי *who?* מָה *what?* which is attached to the word very much after the manner of the signs of the person in the Future: thus Pi. מְקַטֵּל, Pu. מְקֻטָּל, Hiph. מַקְטִיל, Hoph. מָקְטָל, Hithp. מִתְקַטֵּל. In ע״ע and ע״ו verbs we find מֵסֵב, מֵקִים where *e* (ֵ), as somewhat longer, has established itself as foretone, while *â* remains in the Future, יָקִים, יָסֵב.

4. The Participle, as partaking of the nature of a noun, is subject to flexion in the same way, as masc. קֹטֵל, fem. קֹטֶלֶת (also Segol. form קָטֶלֶת), masc. plur. קֹטְלִים, fem. plu. קֹטְלוֹת.

CHAPTER V.

Form, Signification, and Inflection of each of the usual Conjugations.

§ 37. KAL.

1. *Form.*—The characteristic and usual form of Kal is קָטַל, with Kamets under the first radical, and Pattah under the second. This is the normal form for roots of transitive meaning; if intransitive, the second radical takes either Tseri or Holem, as זָקֵן *to be old*, יָרֹא *to fear*. But though these are the ordinary forms, yet they are subject to modifications arising from the nature of the letters of which

the roots are composed. Thus the Gutturals and the weak Quiescents א, ה, ו, י never fail to produce some changes in their accompanying vowels, according to the laws by which they are governed, as stated § 25, 26. As these peculiarities will be distinctly specified in treating of the several classes of verbs, it will be sufficient here to remark that, according to the letters of which it is composed, the conjugation Kal presents the following variety of forms:—

PRET.	INF.	FUT.	IMP.
קָטַל	קָטוֹל	יִקְטֹל	קְטֹל
זָקַן	קָטֹל	יִכְבַּד	עֲמֹד
קָטֹן	עָמוֹד	יַעֲמֹד	זְעַק
שָׂמֵחַ	עָמֹד	יִגַּשׁ	גַּשׁ
יָלַד (from וְלַד)	"	יֵשֵׁב	שֵׁב
אוֹר	גָּשֹׁת	יָקוּם	קוּם
קַם (from קָוַם)	קוּם	יִסֹּב	סֹב
מַת (from מָוַת)	קוּם	יִמְצָא	מְצָא
סַב (from סָבַב)	"	יִגְלֶה	גְּלֵה
בָּרָא	סֹב		
גָּלָה	גְּלֹה		
	גְּלוֹת		

2. *Signification.*—The regular form presents the simple idea of the verb free from any modifications except those of active transitive and intransitive. The form with final *ă* is applied to the former, and that with final *ē* or *ō* to the latter. To the intransitive form belong for the most part roots which signify (1) *A physical condition*, as קָטַן *to be small*, גָּדַל *to be great*, צָמֵא *to be thirsty*, רָעֵב *to be hungry*, זָקַן *to be old*, נָעֵם *to be lovely*, חָסֵר *to be deficient*, לָבַשׁ *to be clad*; (2) *Certain states or affections of the mind which exclude the idea of action*, as אָהַב *to love*, שָׂנֵא *to hate*, שָׂמַח *to rejoice*, אָבַל *to lament*, יָרֵא *to fear*. The active and the intransitive formation and import sometimes occur in the same root, as חָלַשׁ *to weaken* or *overcome*, Ex. 17. 13, and *to be weak*, Job 14. 10; חָזַק usually *to be strong*, seldom active *to strengthen*, 2 Chron. 28. 20; מָלֵא usually *to be full*, מָלָא *to fill*, Est. 7. 5; שׁוּב usually *to turn back*, but *to bring back, to restore*, Num. 10. 36.

§ 38. *Paradigm of the regular verb* קָטַל *to kill.**

KAL.

Preterite.

	PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	קָטְלוּ		קָטְלָה		קָטַל	3
קְטַלְתֶּן		קְטַלְתֶּם	קָטַלְתְּ		קָטַלְתָּ	2
	קָטַלְנוּ			קָטַלְתִּי		1

Infinitive.

קְטֹל Const. קָטוֹל Abs.

Future.

	PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
תִּקְטֹלְנָה		יִקְטְלוּ	תִּקְטֹל		יִקְטֹל	3
תִּקְטֹלְנָה		תִּקְטְלוּ	תִּקְטְלִי	-	תִּקְטֹל	2
	נִקְטֹל			אֶקְטֹל		1

Imperative.

קְטֹלְנָה	קִטְלוּ	קִטְלִי	קְטֹל	2

Participles.

קוֹטְלוֹת	קוֹטְלִים	קוֹטֶלֶת	קוֹטֵל	A.
קְטוּלוֹת	קְטוּלִים	קְטוּלָה	קָטוּל	P.

REMARKS.

1. PRETER. This is the usual form, from which there is little variation. The tone in the persons ending with the afformatives תָּ, תִּי, נוּ is on the penult, in the others on the ultimate. The effect of the pause accent is seen in such cases as שָׁכַב (שָׁכָב), קָטְלָה (קָטָלָה), גָּבְרוּ (גָּבָרוּ), where the primitive vowel is restored according to § 22. *c*. The distinguishing vowel of the root is the final Pattah, which is generally retained in those persons where Sheva follows, except in יְרִשְׁתֶּם Deut. 4. 1, יְרִשְׁתִּיהָ Num. 11. 12, שְׁאִלְתִּיהוּ Judg. 13. 6, שְׁאִלְתֶּם 1 Sam. 12. 13. Intransitives having *e* for their final vowel change it into *ă* in the other persons, as זָקַן, זָקְנָה; חָפֵץ, חָפְצָה; but

* The literal rendering would be *he killed*, but merely as a matter of convenience the Infinitive *to kill* is adopted both here and elsewhere generally.

those with *o* retain it throughout, as קָטַנְתִּי, קָטָן; יָכֹל, יָכְלָתִי; except that the removal of the tone causes a shortening, as וַיָּכָלְתָּ, יָכְלוּ־תִּירוּ. Other variations from the normal forms we shall here and elsewhere group together under the head of

Anomalies.

אֻוַּלְתָּ	for	אָוַלְתָּ Deut. 32. 36. (Chald.)	רַד	for	יָרַד Jud. 19. 11.
בְּגַדְתֶּם	"	בָּגַדְתֶּם Mal. 2. 14.	קַח	"	לָקַח Ezek. 17. 5.
שָׂמְתֶּם	"	שַׂמֹתֶם 1 Sam. 7. 17.	צָקוּן	"	צָקוּ Is.26.16.(נ par.)
שַׁבְתִּי	"	יָשַׁבְתִּי Ps. 23. 6.	יָדְעוּן	"	יָדְעוּ Deut. 8. 3. (id.)
שָׁפְכוּ	"	שָׁפְכוּ Deut. 21. 7.	אָמְרוּ	"	אָמְרוּ Is. 24. 3.
מָלְאוּ	"	נִזְלוּ Is. 64. 2.	גָּבְהָא	"	גָּבְהוּ Ezek. 31. 5.
חָלָכְתִּי	"	הָלַכְתָּ-Jer. 31. 21. (י par.)	קָטַלְתִּי	"	קָטַלְתָּ Ps. 140. 13.

(*a*) *Peculiarities of verbs Lamed Tav and Lamed Nun.*—Certain verbs ending in ת and נ, as כָּרַת *to cut*, נָתַן *to give*, suffer a syncope of ת in several of the persons; as

כָּרַת		——	נָתַן		——
כָּרְתָה		——	נָתְנָה		——
כָּרַתָּ	instead of	כָּרַתְתָּ	נָתַתָּ	instead of	נָתַנְתָּ
כָּרַתְּ	"	כָּרַתְתְּ	נָתַתְּ	"	נָתַנְתְּ
כָּרַתִּי	"	כָּרַתְתִּי	נָתַתִּי	"	נָתַנְתִּי

2. INFINITIVE. For the distinction and various uses of the absolute and construct Infinitive, see § 33. 2, 3. The Holem of the absolute is immutable; that of the construct is shortened before Maqqeph into Kamets Hateph; as מָשְׁלוּ־בָנוּ *reign over us* for מָשֹׁל בָּנוּ. The Inf. const., like the Preter, has the threefold form of קָטֹל, שָׁכַב and נָתַן. A feminine form also occasionally distinguishes the Inf., especially on receiving a preposition, in which case the second radical loses its vowel, and the first usually takes Kamets Hateph, according to § 27. 14, as לְאָכְלָה, לְמִשְׁחָה, לְשָׁמְרָה. Occasionally we find Kibbuts or Hireq, as לְחֻמְלָה, בְּשִׁנְאָה. Such forms as יְכֹלָת, רְבֹשָׁת with ת hardened to ת are extremely rare.

Anomalies.

לָדָרוֹשׁ	for	לִדְרוֹשׁ Ezr. 10. 6. (Chepen.)	גָּדַל	for	גָּדוֹל Gen. 26. 13.
לָדָבְקָה	"	לִדְבָקָה Deut. 11. 22.	סָפוֹן	"	סָפוֹן Jer. 22. 14.
אָכְלָה	"	אָכְלָה 1 Sam. 1. 9.	שְׁאָלָה	"	שְׁאָלָה Is. 7. 11.

3. FUTURE. The characteristic final vowel of this tense is Holem pure, for which reason it very seldom appears otherwise than

defectively written. For the same reason it goes into Kamets Hateph before Maqqeph, as וַיִּכְתָּב־שָׁם Josh. 8. 32, and falls away upon the accession of the afformatives י and וּ, as יִקְטֹל, יִקְטְלִי, יִקְטְלוּ. A few exceptions are given in the anomalies below. Holem, however, belongs appropriately to verbs of Pret. final *a*. The intransitives take Pattah, as יִזְמַן, זָמַן; יִגְדַּל, גָּדַל. Yet there are several transitive verbs which retain *a* in the Future, as יִרְפַּד, יִרְבַּב, יִרְבַּץ, &c., and some that take alternately *o* and *a*, as יִשְׁבֹּת Gen. 2. 2, תִּשְׁבַּת Neh. 6. 3, יִבְגֹּד Mal. 2. 15, נִבְגַּד Mal. 2. 10. If both forms occur in the same verb, *o* has a transitive, and *a* an intransitive sense, as יִקְצֹר *to be cut off, cropped*, Deut. 24. 19, יִקְצַר *to be made short*, Judg. 10. 16. Seldom do both occur without this distinction, as יִשַּׁק, יִשָּׁק. When either the last or middle letter is a Guttural, the final is also for the most part Pattah (§ 25. 6.), as יִשְׁמַע, יִשְׁלַח, יִגְבַּהּ, יִזְעַק. Futures with final *e* occur only in the irregular verbs יֹאכַל, יִתֵּן, יֵשֵׁב.

Anomalies.

תִּשְׁמוֹרֵם	for	תִּשְׁמְרֵם	Prov. 14. 3.	אָשְׁקוֹטָה	Is. 18. 4.
יִשְׁפּוֹטוּ	"	יִשְׁפְּטוּ	Ex. 18. 26.	אָשְׁקוֹלָה	Ezr. 8. 25.
תִּגְבָּהֲנָה	"	תִּגְבְּהֶנָּה	Ezek. 16. 50.	אָפְשָׁעָה	Is. 27. 4.
וְשָׂאַג	"	יִשְׁאַג	Is. 5. 29.	אָשְׁמָעָה	Dan. 8. 13.
וְצָפֹן	"	יִצְפֹּן	Prov. 2. 7.	תִּשְׁחָדִי	Ezek. 16. 33.
וְשָׁפְטָהוּ	"	יִשְׁפְּטֶהוּ	Ezek. 44. 24.	תַּעֲבוֹרִי	Ruth 2. 8.
יִשָּׂרֵנָּה	"	תִּשָּׂרֶנָּה	1 Sam. 6. 12.		
יַעֲמֹדֵנָּה	"	תַּעֲמֹדְנָה	Dan. 8. 22.		

IMPERATIVE. The form of the Imperative is closely related to that of the Future, from which it differs by casting away the sign of the person ת at the beginning, rendering the word as short and emphatic as possible. It thus comes to bear also a marked resemblance to the Infin. const. which conveys the naked idea of the root, though unlike the Inf. it partially marks the distinctions of person, gender, and number. Its final vowel mainly follows that of the Future, as Fut. יִקְטֹל, Imp. קְטֹל; Fut. יִלְבַּשׁ, Imp. לְבַשׁ; Fut. יִשְׁבַּב, Imp. שְׁכַב 2 Sam. 13. 5. The ִי which is assumed in the fem. sing. and masc. pl. is a very hurried sound, forming a short simple syllable, as is evident from the fact that Dagesh lene very seldom occurs after the Sheva, proving that it is *floating* (§ 9. 6.) and not silent, as כִּתְבִי *kith'bi*, רִדְפוּ *ridh'phu*, עִרְכוּ *ir'ku*, &c. The effect upon the vowels of receiving ה paragogic will be plain from the examples

given in the list below, from which it appears that ĭ and ŏ are assumed interchangeably for the first vowel. Roots which end in a Guttural occasionally shorten the termination נָה of the fem. plur. to the mere consonant נ, as שְׁמַעַן Gen. 4. 23, for שְׁמַעְנָה ; קְרַאן Ex. 2. 20, for קָרָאנָה.

Anomalies.

שָׁמְרָה	for	שָׁמוֹר	Ps. 25. 20.	שְׁכָבָה	for שְׁכַב Gen. 39. 12.
זָכְרָה	"	זָכוֹר	2 Chron, 6. 4.	נְצָרָה	" נְצוֹר Ps. 14. 3.
סָעָדָה	"	סְעֹד	1 Kings 13. 7.	מָכְרָה	" מְכֹר Gen. 25. 31.
רָגְזָה	"	רְגֹז	Is. 32. 11.	זָעֲקִי	" זְעָקִי Jer. 22. 20.
מָשְׁכוּ	"	מְשָׁכוּ	Ezek. 32. 20.	חָרְבִי	" חָרְבִי Is. 44. 27.
מָרְחִי	"	מְרָחִי	Mic. 1. 16.	סָמְכִי	" סָמְכִי 1 Sam. 28. 8.
שָׁדְדוּ	"	שְׁדָדוּ	Jer. 49. 28.	חָשְׁפִי	" חִשְׁפִי Is. 47. 2.
מָלְכִי	"	מְלָכִי	Jud. 9. 10.	צָרוּפָה	Ps. 26. 2. (ו superfl.)
פָּשְׁטָה	"	פָּשַׁט	Is. 32. 11.		

3. PARTICIPLE. Kal only exhibits the active and passive form of the Participle. The latter has sometimes an active signification, especially when the verb is intransitive, as אָחוּז *grasping*, Cant. 3. 8, בָּטוּחַ *trusting*, Ps. 112. 7.

Anomalies.

יוֹסֵף	for	יוֹסֵף	Is. 29. 14.	אָסִיר	for אָסוּר Gen. 39. 20.
תּוֹמִיךְ	"	תּוֹמֵךְ	Ps. 16. 5.	מָשִׁיחַ	" מָשׁוּחַ Ps. 2, 5.
בּוֹגְדָה	"	בּוֹגֶדֶת	Jer. 3. 7.	אֹהֲבִתִּי	Hos. 10. 11. (parag. י.)
יוֹלָדַת	"	יוֹלֶדֶת	Mic. 5. 3.	אוֹהֲבִתִּי	Mic. 7. 8. (Id.)
נִטָּרָה	"	נִטֶּרֶת	Cant. 1. 6.	אִסְרִי	Gen. 49. 1. (Id.)
פְּתָחוֹת	"	פְּתוּחוֹת	Ps. 55. 22.	יַלָּדְתָּ	Gen. 16.11. (contr. fr. יָלָדְתָּ)
לָבָשׁ	"	לָבוּשׁ	Prov. 31. 21.	שִׁכַּנְתִּי	Jer. 51. 13. (contr. fr. שָׁכַנְתָּ, with parag. י)

PRAXIS ON KAL.

The learner will bear in mind, in rendering the ensuing words, that our imperfect, perfect, pluperfect, and even present, are expressed by the Hebrew Preterite. Yet instead of the Preter for the present, the Participle may be employed at discretion. All the phrases beginning with *and* are to be put in the Future with Vav conversive.

He reigned[1]. Ye did guard[2]. They shall expiate[3]. I drew near[4]. Ye had broken[5]. Thou (fem.) hast blessed[6]. She hath learned[7]. They have written[8]. Ye (fem.) have visited[9]. Approach ye[10]. Write ye (fem.)[11]. They shall judge[12]. And they did sanctify[13]. And he did speak[14]. To learn. To dwell[15]. Ye (fem.) have sold[16]. They shall cut off[17]. Writing. Judging. Sustaining[18]. Blessed. Clothed[19]. Guarded.

§ 39. NIPHAL.

1. *Formation.* The appropriate form of this conjugation is נִקְטַל, its distinguishing characteristic being the letter נ, prefixed with short Hireq which has arisen from Sheva (נְקְטַל), according to § 27. 8. But here as in the case of Kal (§ 37. 1.) the nature of the radical letters as strong or weak, as Guttural or non-Guttural, works a change in the punctuation, and gives rise to the following variety of forms :—

PRETER.	INF.	FUT.	IMP.
נִקְטַל	הִקָּטֵל	יִקָּטֵל	Same as Inf. Const.
נֶעֱמַד	הֵעָמֵד	יֵעָמֵד	
נִנְּגַשׁ (for נִנְגַּשׁ)	הִשָּׁמַע	יִשָּׁמַע	
נוֹלַד	הִוָּשֵׁב	יִוָּשֵׁב	
נָעוֹר (נֵעוֹר)	נִשְׁמַע	יִקּוֹם	
נָסַב (for נָסְבַּב)	הִשָּׁמַע	יִסַּב	
נִמְצָא		יִמָּצֵא	
נִגְלָה	„	יִגָּלֶה	
	חִקּוֹם		
	חִסַּב		
	חִסַּב		
	נִגְלֹה		
	זִנָּלוֹת		

2. *Signification.* (*a*) Judging from dominant usage, it would seem that this form of the verb has primarily and originally a *reflexive* signification, causing the action to fall back upon the agent, as נִסְתַּר *to conceal one's self, to hide,* נִשְׁמַר *to take heed to one's self,*

1) מָלַךְ. 2) שָׁמַר. 3) כָּפַר. 4) קָרַב. 5) שָׁבַר. 6) בָּרַךְ. 7) לָמַד. 8) כָּתַב. 9) פָּקַד. 10) קָרַב. 11) כָּתַב. 12) שָׁפַט. 13) קָדַשׁ. 14) דָּבַר. 15) שָׁכַן. 16) מָכַר. 17) כָּרַת. 18) סָמַךְ. 19) לָבַשׁ.

נִמְלָא *to ask for one's self;* and so from intransitive Kal, as נִמְלָא *to fill one's self, to be filled,* from מָלֵא *to be full.* If the reflexive action be referred to many persons, the idea of the *reciprocal* arises, as נִדַּבְּרוּ *they speak mutually with one another,* Ezek. 33. 30; נִגַּשׂ חָעָם *the people oppress one another,* Is. 3. 5; נִלְחַם *to fight* (prop. *to devour* or *consume each other*), נֵאָבַק *to wrestle,* Gen. 32. 25, נִשְׁפַּט *to litigate, to enter into a judicial process.* Where verbs that are intransitive in Kal appear in the Niphal form, they generally indicate a transition from one state to another, as חָרָה *to be,* נֶחֱרָה *to become, to be made to be,* חָלָה *to be sick,* נֶחֱלָה *to be made to be sick,* חָלַךְ *to go,* נֶחֱלַךְ *to be made to go.* In other cases it signifies to show one's self as doing a thing or suffering it to be done, as נִכְבַּד *to show one's self honorable,* נִבָּא *to show one's self a prophet, to prophesy,* וַיִּנָּגְעוּ *they showed* or *feigned themselves smitten,* Josh. 8. 15, נִמְצֵאתִי *I was found,* i. e. I suffered myself to be easily found, Is. 65. 1, נִזְהַר *to be warned,* i. e. to let one's self be warned, Ps. 2. 10, Ezek. 23. 48.

(*b*) Niphal is also used to denote the *passive* of Kal when Kal is transitive, as נִמְשַׁח *to be anointed,* נוֹלַד *to be born,* נִשְׁבַּר *to be broken.* It can hardly, however, be considered as the original and legitimate passive of Kal, for (1) as a general rule the passive conception is expressed by the grave and obscure *u* (וּ), or *o* (וֹ), as in קְטוּל *killed,* כָּתוּב *written,* יוּלַד *born,* Judg. 13. 8, הָרוֹג *slain,* Is. 27. 7. (2) It has an Imperative, which the other passives want, and is used contrary to all analogy, even when Kal is intransitive, as בְּאַשׁ *to smell ill,* נִבְאַשׁ *to be fetid, noisome,* שָׂמַח *to rejoice,* נִשְׂמַח *to be made joyful.*

(*c*) Niphal is sometimes to be translated by the aid of the English auxiliaries *can, may, must, ought, could, would, should,* &c., as יֵאָכֵל *that may be eaten,* Gen. 6. 21; לֹא יִסָּפֵר *that cannot be numbered,* Gen. 6. 10; לֹא־יֵעָשֶׂה *that ought not to be done,* Gen. 20. 9.

§ 40. PARADIGM OF NIPHAL.

Preterite.

	PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	נִקְטָלוּ		נִקְטְלָה		נִקְטַל	3
נִקְטַלְתֶּן		נִקְטַלְתֶּם	נִקְטַלְתְּ		נִקְטַלְתָּ	2
	נִקְטַלְנוּ			נִקְטַלְתִּי		1

Infinitive.

Const. הִקָּטֵל Abs. הִקָּטֵל

Future.

	Masc.	Fem.	Com.	Masc.	
	יִקָּטֵלוּ	תִּקָּטֵל		יִקָּטֵל	3
תִּקָּטַלְנָה	תִּקָּטְלוּ	תִּקָּטְלִי		תִּקָּטֵל	2
נִקָּטֵל			אֶקָּטֵל		1

Imperative.

הִקָּטַלְנָה	הִקָּטְלוּ	הִקָּטְלִי		הִקָּטֵל	2

Participles.

נִקְטָלוֹת	נִקְטָלִים	נִקְטָלָה		נִקְטָל

REMARKS.

1. PRETERITE. Regular verbs free from Gutturals and Quiescents present no anomalies in the Preter. The vowel changes arising from Gutturals and weak letters in the root will be stated under their respective classes of verbs.

2. INFINITIVE. The real characteristic of this conjugation seems to be חִנ (in Arabic אִנ), which discloses itself in the Infinitive חִקָּטֵל=חִנְקָטֵל, the נ being assimilated in order to prevent the concurrence of two formative letters, and Dagesh inserted as a compensative. Indeed it holds very generally in regard to the verbs, that the characteristic of the tense excludes the characteristic of the conjugation. The absolute and construct forms differ only in having the former *o*, and the latter *e* as the final vowel. As the final Tseri in the Inf. const. as well as in the Fut. and Imp. is pure, it is of course shortened when the accent is thrown off, as חִשָּׁמֶר, חִוָּתֵן; Fut. יִוָּתֵן, יִשָּׁמֵר. But in verbs ending in a Quiescent the final vowel is impure and therefore incapable of being shortened, as רֵיעָצֵא. See § 21. 8. When the preformative ה is preceded by the prefixes ב, ל, it is sometimes omitted, and its vowel point, or its equivalent, placed under those letters, as בְּשָׁכְלוֹ for בְּהַשְׁכִּילוֹ Prov. 24. 17, בַּעֲטֵף for בְּהַעֲטֵף Lam. 2. 11, לַעֲנוֹת for לְהַעֲנוֹת Ex. 10. 3. Yet here we meet with some irregularities depending upon the principle stated § 29. 9, as בָּחֳרֵג for בְּהַחֲרֵג Ezek. 26. 15, חָעְשׂוֹת for הַעֲשׂוֹת Is. 16. 8. Some verbs retain in the Inf. const. the characteristic נ of the Preter, and *o* instead of *e* as final vowel, as נִלְחֹם Judg. 11. 25, נִשְׁאֹל 1 Sam. 20. 28, נִכְסֹף Gen. 31. 30, נִשְׁלֹחַ Est. 3. 13, נַגּוֹף for נִגּוֹף Judg. 20. 39., הַאָסוֹף 2 Sam. 17. 11, הִוָּתוֹן Jer. 34. 2. Of the same Holem termination are the two anomalous forms בְּהִנְדּוֹף for בְּהִנָּדֵף Ps. 68. 3, and אִדָּרֹשׁ for אִדָּרֵשׁ Ezek. 14. 3.

3. FUTURE. The formation is entirely analogous to that of the Inf. construct. The recession of the tone from the ultimate to the penultimate syllable of the Inf. and its effect upon the vowels, have already been adverted to. A similar effect is usually produced upon those persons of the Fut. which are without afformatives when followed by a monosyllabic word having an accent, as יְנַשֵּׁל בָּהּ Ezek. 33. 12, חֻכְּתָב זֹאת Ps. 102. 19, וַיַּעְתֵּר לוֹ Gen. 25. 21, יֵאָתֶן נָא 1 Kings 8. 26.

Anomalies.

אִדָּרְשָׁ	for	אֶדָּרֵשׁ	Ezek. 14. 3.	יִנָּפֵשׁ	for	יִנָּפַשׁ	Ex. 31.17.
אִשָּׁבַע	"	אֶשָּׁבַע	Gen. 21. 24.	תִּשָּׁבַר	"	תִּשָּׁבֵר	Ezek. 32. 28.
אִמָּלְטָה	"	אֶמָּלְטָה	Gen. 19. 20.	יִוָּעֵצ	"	יִוָּעַצ	1 Kings 12.6.
אִכָּבְדָה	"	אֶכָּבְדָה	Ex. 14. 16.	תִּזָּכְרָנָה	"	תִּזָּכַרְנָה	Is. 65. 17.
אִכָּבְדָ	"	אֶכָּבְדָה	Hag. 1. 8.	תֵּאָמְנָה	"	תֵּאָמַנָּה	Is. 60. 4.

4. IMPERATIVE. Only one instance of departure from the usual form, viz. נְקָבְצוּ Joel 3. 11, for הִקָּבְצוּ.

5. PARTICIPLE. This differs from the Preter only by having final Kamets instead of Pattah. The few anomalous forms are the following:

נִמְלָים for נִמְלָכִים	Gen. 34. 22.		
נַחְתָּם " נַחֲתָם	Est. 8. 8.	נֵאָשָׁאר epenth. א, and Pattah instead of Kamets,	Ezek. 9. 8. (Qeri.)
נֵאָדְרִי	Ex. 15. 6. (י parag.)		

PRAXIS ON NIPHAL.

He takes heed to himself[1]. They shall be blessed[2]. Ye do draw near[3]. They fight[4]. They spake together[5]. And they entered into judgment[6]. It repenteth me[7]. They did swear[8]. Ye (fem.) shall be visited[9]. They shall be broken[10]. Be thou gathered[11]. Contending[12]. Contrite[13].

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§ 41. PIEL.

1. *Formation.* The distinguishing form of Piel is קִטֵּל, its main characteristic being the reduplication of the middle radical, which conveys the idea of *intensity*. This reduplication is of course denoted by Dagesh forte קִטֵּל = קִטְטֵל (§ 12. 1.), while the vowels as-

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1) שָׁמַר. 2) בָּרַךְ. 3) קָרַב. 4) דָּבַר. 5) לָחַם. 6) שָׁפַט. 7) נָחַם. 8) שָׁבַע. 9) פָּקַד. 10) שָׁבַר. 11) אָסַף. 12) שָׁפַט. 13) שָׁבַר.

sumed are short Hireq and Tseri instead of Kamets and Pattah. The above is the normal form; but in case the second radical be a Guttural, which does not admit of reduplication, or one of the Quiescents which admits it with difficulty; or should it be already repeated, as in verbs ע״ע; then the various expedients are resorted to which are prescribed by the nature of these letters, §§ 25, 26. The result is the following diversity of forms:—

PRET.	INF.	FUT.	IMP.
קִטֵּל	קַטֵּל	יְקַטֵּל	Imp. like the Inf. const. except גַּלַּח.
בֵּרֵךְ	קַטֵּל	יְבָרֵךְ	
קוֹמֵם (for קִוֵּם)		יְשַׁמַּע	
סִבֵּב	בָּרֵךְ	יְקוֹמֵם	
סוֹבֵב (for סִבֵּב)	בָּרֵךְ	יְסוֹבֵב	
	שַׁמַּע	יְגַלַּח	
	שַׁמַּע		
	"		
	קוֹמֵם		
	גַּלַּח		
	גַּלַּח		

2. *Signification.* This is the first of the reduplicated forms, in all which the idea of *intension* is predominant. The true force of Piel, therefore, is (1) To denote the *care, zeal, energy, violence, skill,* or *frequency* which accompanies the doing of an action, and which would, in many cases, be expressed in other languages by the use of frequentative verbs. Thus רָדַף simply *to follow,* רִדֵּף *to pursue as a persecutor;* שָׁלַח *to send,* שִׁלַּח *to send away utterly, to dismiss;* צָחַק *to laugh,* צִחֵק *to mock, to deride;* כָּתַב *to write* (*scribere*), כִּתֵּב *to keep writing* (*scriptitare*). (2) In many instances it has a *causative, permissive,* or *declarative* sense, nearly approximating to that of Hiphil, as לָמַד *to learn,* לִמַּד *to see or cause that another learns, to teach;* חָיָה *to live,* חִיָּה *to permit to live;* צָדַק *to be just,* צִדֵּק *to make just,* i. e. *to pronounce just, to justify.* But it is still for the most part distinguished from Hiphil by expressing, together with the causative, the accessory idea of greater *care* and *activity* in the performance of an action. Thus גָּדַל *to be great,* גִּדֵּל *diligently to make great,* i. e. *to bring up, to educate,* as children *to honor;* הִגְדִּיל merely *to make great;* כָּבַד *to be heavy,* כִּבֵּד *to honor,* הִכְבִּיד *to make heavy;* יָלַד *to bring forth* (part. fem. מְיַלֶּדֶת *midwife*), הוֹלִיד *to beget.* (3) Piel is, nev-

ertheless, in many verbs nearly equivalent to Hiphil, even when Hiphil itself is used, especially to make intransitive forms in Kal transitive, as כָּבַד *to be heavy*, כִּבֵּד and הִכְבִּד *to make heavy*; אָבַד *to perish*, אִבֵּד and הֶאֱבִיד *to destroy*; קָרַב *to be near*, קֵרֵב and הִקְרִיב *to bring near*; קוּם *to stand up*, קִיֵּם (קוֹמֵם) and הֵקִים *to raise up*. (4) In some few cases it has, in respect to Kal, a privative or opposite meaning, as סָקַל *to stone*, סִקֵּל *to remove stones*; נָכַר *to know*, נִכֵּר *to misapprehend*; חָטָא *to sin*, חִטֵּא *to expiate sin*; Hiph. הִשְׁרִישׁ *to take root*, שֵׁרֵשׁ *to eradicate*. (5) When Piel, as is often the case, is derived from a *nominal* root, it usually indicates, according to its intensive nature, *an active working, a busying of one's self* about the thing implied in the root, as כִּהֵן *to perform the priest's office*, from כֹּהֵן *a priest*; שִׁלֵּשׁ *to do something on the third day*, from שָׁלֹשׁ *three*; דִּשֵּׁן *to reduce to ashes*, or *to remove the ashes*, Num. 4. 13, from דֶּשֶׁן *ashes*; זִנֵּב *to cut off the tail*, from זָנָב *the tail*; לִבֵּב *to encourage*, from לֵב *the heart*.

§ 42. PARADIGM OF PIEL.

Preterite.

	PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	קִטְּלוּ		קִטְּלָה		קִטֵּל	3
קִטַּלְתֶּן		קִטַּלְתֶּם	קִטַּלְתְּ		קִטַּלְתָּ	2
	קִטַּלְנוּ			קִטַּלְתִּי		1

Infinitive.

קַטֵּל Const. קַטֵּל Abs.

Future.

תְּקַטֵּלְנָה	יְקַטְּלוּ	תְּקַטֵּל		יְקַטֵּל	3
תְּקַטֵּלְנָה	תְּקַטְּלוּ	תְּקַטְּלִי		תְּקַטֵּל	2
נְקַטֵּל			אֲקַטֵּל		1

Imperative.

קַטֵּלְנָה	קַטְּלוּ	קַטְּלִי	קַטֵּל 2

Participles.

מְקַטְּלוֹת	מְקַטְּלִים	מְקַטֶּלֶת	מְקַטֵּל

REMARKS.

1. PRETERITE. Deviations from the regular form may for the most part be resolved into the legitimate effect of the Guttural let-

ters and of Maqqeph upon the accompanying vowels (§ 25. 16). As but few of them require explanation, they may all be presented at one view.

Anomalies.

אִבַּד for	אִבֵּד	2 Kings 21. 3.	אֲחֹרִי for	אֲחֹרִי	Jud. 5. 28.
שְׁבַר "	שִׁבֵּר	Ps. 107. 6.	דְּבַר "	דִּבֵּר	Lev. 13. 6.
בְּקַשׁ "	בִּקֵּשׁ	Prov. 14. 2.	כְּבַם "	כִּבֵּם	Lev. 14. 8.
מְלַט "	מִלֵּט	Eccles. 9. 15.	כְּפַר "	כִּפֵּר	Lev. 4. 20.
לְמַד "	לִמֵּד	Eccles. 12. 9.	חְלַל "	חִלֵּל	Gen. 31. 7.
רְחַמְתָנִי "	רִחַמְתָנִי	Ps. 51. 7.	לְהַכְתָּ "	לְהַכְתָּ	1 K. 13. 38. acc. retr.
קְבַל "	קִבְּלוּ	Est. 9. 3.	לְקַחְתָּ	לְקַחְתָּ	Ruth. 2. 18. (id.)

2. INFINITIVE. The two forms differ only in their final vowels. With ת paragogic, a form of pretty frequent occurrence, the final *e* often falls away, as זַמְּרָה for זַמֵּר; צַדְּקָת for צַדֵּק.

Anomalies.

שַׁחֲתִ for שַׁחֵת Gen. 13. 10 (Dagesh implied).
נַאֲצִ " נַאֵץ 2 Sam. 12. 14 (retains charac. of Preter).
חַלְּצִ " חַלֵּץ Lev. 14. 4. (id.)
דַּבֶּר־אָוֶן Is. 58. 9 (on account of Maqqeph).

3. FUTURE. Formed from the Inf. const. by prefixing the personal preformatives with their original Sheva, which is retained because the first radical has a vowel of its own; Inf. const. קַטֵּל, Fut. יְקַטֵּל. The main peculiarity is its taking *ĕ* instead of *ē* before Maqqeph, as יְדַבֶּר־.

Anomalies.

אֲחַלְּלָה Ps. 60. 8. (with ה paragogic).
יְרַשְּׁטָ Ps. 24. 4. (with טָ instead of טֵ).
יְרַדְּךָ Ps. 7. 7. (comp. of Fut. Kal יִרְדֹּךְ and Fut. Pi. יְרַדֵּךְ).
אֲעַבְּדָךְ Ezek. 28. 16. (contr. for אֲאַבֶּדְךָ by Syriasm).
יְחַחֲלוּ Jer. 9. 5. for יְחַחֵלוּ.
תְּדַבְּרִי Is. 29. 4. (tone retracted).
וְרַרְ 1 Sam. 15. 5. (contr. from וַיַּאֲרֹב).
וַיִּבְּשַׁחוּ Nah. 1. 4. (contr. from וַיִּוָּבְּשַׁחוּ).
וַיְחַל Gen. 8. 10. (contr. from וַיְיַחֵל, tone retracted).
יְבַקְּשׁוּ Ps. 63. 9. (Dagesh omitted in second radical, § 9. 7).

Anomalies.

אֶסְעֲרֵם Zech. 7. 14. (Syriasm for אֶסְעָרֵם).
וַיְצָו for וַיְצַוּוּ Judg. 21. (apocope of וּ).
וַיְדַבְּרוּ " וַיְדַבֵּר 1 Kings 12. (id.)

4. IMPERATIVE. The retraction of the tone gives, like the Inf., such forms as קַדֵּשׁ־לִי instead of קַדֵּשׁ לִי, דַּבְּרֶנָּא for דַּבֶּר נָא. We also meet with final Pattah instead of Tseri, especially before Gutturals and Resh; as

פַּלַּג for פַּלֵּג Ps. 55. 10. שָׁמַּח for שִׂמְחַ Prov. 27. 11.
כַּתַּר " כַּתֵּר Job 36. 32. מַהֵר Gen. 19. 22. (Dag. uncompens.)
סַפְּרָה " סַפֵּר 2 Kings 8. 4. (ה paragogic).
בָּאֵר Hab. 2. 2. (ָ on account of Gut. following).

5. PARTICIPLE. Of the origin of the preformative מ, see § 36. 3. *b*. This in some few cases is omitted, as will appear from the following

Anomalies.

שַׁבֵּחַ for מְשַׁבֵּחַ Ecc. 4. 2. מְשָׁרֵת 1 Kings 1. 5. (contr. from מְשָׁרְתֵת).
מַלְמֵנִי " מְאַלְּפֵנִי Job 35. 11. מְפַחֵד Prov. 28. 14. (Dag. comp. omit.)

PRAXIS ON PIEL.

I will utterly destroy[1]. Ye shall teach[2]. He shall diligently oversee[3]. He hath pronounced unclean[4]. They have utterly broken or shivered[5]. Thou hast taken away or removed the ashes[6]. They shall diligently remember[7]. Carefully sanctify to me[8]. To expiate[9]. To bury with care[10].

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§ 43. PUAL.

1. *Formation.* Pual is primarily passive of Piel, and therefore distinguished by the passive vowel *u* (ֻ) under the first radical, and by *ă* instead of *ĕ* under the second, retaining the characteristic Dagesh, as קֻטַּל *to be violently killed, to be murdered.* The peculiarities

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1) אֲבַד. 2) לָמַד. 3) פָּקַד. 4) טָמֵא. 5) שָׁבַר. 6) דָּשַׁן. 7) זָכַר. 8) קַדֵּשׁ־לִי. 9) חָטָא. 10) קָבַר.

that mark the Gutturals and Quiescents give rise, as usual, to a variety of forms; as

PRET.	INF.	FUT.	IMP.
קֻטַל	קֻטַל	יְקֻטַל	Wanting.
בֹּרַךְ	קֻטַל	יְבֹרַךְ	
קוֹמַם (for קֻיַם)		יְקוֹמַם	
סֻבְּסַב	"	יְמֻצָּא	
סוֹבַב (סֻבַּב)	בֹּרַךְ	יְגֻלָּה	
	"		
	קוֹמַם		
	"		
	מֻצָּא		
	גֻּלָּה		
	גֹּלַל		

2. *Signification.* This is with scarcely an exception the simple passive of Piel, as Pi. שִׁבֵּר *to break violently*, Pu. שֻׁבַּר *to be violently broken.* It occurs in a very few instances where Piel is wanting, in which case it is usually taken as passive of Kal; as Kal לָקַח *to take*, Pu. לֻקַּח *to be taken;* the Piel form לִקַּח being never met with.

§ 44. PARADIGM OF PUAL.

Preterite.

	PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	קֻטְלוּ		קֻטְלָה		קֻטַל	3
קֻטַלְתֶּן		קֻטַלְתֶּם	קֻטַלְתְּ		קֻטַלְתָּ	2
	קֻטַלְנוּ			קֻטַלְתִּי		1

Infinitive.

קֻטַל Const. קֻטֹל Abs.

Future.

תְּקֻטַלְנָה		יְקֻטְלוּ	תְּקֻטַל		יְקֻטַל	3
תְּקֻטַלְנָה		תְּקֻטְלוּ	תְּקֻטְלִי		תְּקֻטַל	2
	נְקֻטַל			אֲקֻטַל		1

Imperative.

(wanting)

Participles.

מְקֻטָּלוֹת	מְקֻטָּלִים	מְקֻטָּלָה		מְקֻטָּל 2

REMARKS.

1. PRETERITE. There are but few variations from the regular form. The following however occur, in the first of which ר contrary to analogy takes Dagesh.

Anomalies.

בָּרִית for בְּרִית	Ezek. 16. 4.	שְׁדֻדָה for שְׁדֻדָה	Nah. 3. 7.
טֹרַף " טָרַף	Gen. 44. 24.	לְמֻחָה " לְמֻחָה	Gen. 2. 23.
פֹּרַשׂ " פָּרַשׂ	Num. 15. 34.	שְׁפֻכוּ " שְׁפֻכוּ	Ps. 73. 2.
חֹרַג " חָרַג	Is. 27. 7.	מְרֻטָה " מְרֻטָה	Ezek. 21. 15.
יֹלַד " יָלַד	Jud. 13. 8.	חֻלְּצוּ " חֻלְּצוּ	Ps. 78. 63. (in pau.)

2. FUTURE. The Future is formed, as in Piel, by prefixing the personal pronouns with Sheva, as יְקַטֵּל.

Anomalies.

יְבֹרַךְ for		יְבֻרַךְ	Ps. 128. 4.
יְסֹעֵר "		יְסֻעֵר	Hos. 13. 3.
תְּבֹקַשִׁי "		תְּבֻקְּשִׁי	Ezek. 26. 21.
יְחֹבַר עָמֹךְ "		יְחֻבַּר עָמֹךְ	Ps. 94. 20.

3. PARTICIPLE. This sometimes, like Piel, omits מ; as לָקֻחַ for מְלֻקָּח 2 Kings 2. 10; אֹכָל for מְאֻכָּל Ex. 3. 2; יוּקָשִׁים for מְרֻקָּשִׁים Eccl. 9. 12. Other anomalous forms are the following: מְאֹדָם for מְאֻדָּם Nah. 2. 3; מְבֹרָךְ Ps. 113. 4; מְנֹאָץ Is. 52. 5.

PRAXIS ON PUAL.

I was surreptitiously stolen away[1]. He shall be diligently taught[2]. He was taken[3]. Ye (fem.) shall be highly praised[4]. Thou shalt be torn in pieces[5]. They shall be blessed[6]. That which is spoken[7]. Made red[8]. Diligently taught[9]. Grievously oppressed[10].

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§ 45. HIPHIL.

1. *Formation.* The grand characteristic of Hiphil, and that which constitutes the true power of the form, is the ה prefixed by means of short ĭ; Yod with long ī being inserted between the two last radicals, as הִקְטִיל. The Yod, however, is not so essential but that it falls away in the flexion of the Preter, leaving Pattah in its

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1) גֻּנַּב. 2) לֻמַּד. 3) לֻקַּח. 4) הֻלַּל. 5) טֹרַף. 6) בֻּרַךְ. 7) דֻּבַּר. 8) אֻדַּם. 9) לֻמַּד. 10) עֻשַּׁק.

place, as הִקְטִיל, הִקְטִילָה, הִקְטִילוּ, &c. As usual, the occurrence of the weak letters and the Gutturals modifies the form so as to give rise to the following variety;

PRET.	INF.	FUT.	IMP.
הִקְטִיל	הַקְטִיל	יַקְטִיל	הַקְטֵל
הֶעֱמִיד	הַעֲמִיד	יַעֲמִיד	הַעֲמֵד
(for הִנְגִּישׁ) הִגִּישׁ	הַגִּישׁ	יַגִּישׁ	הַגֵּשׁ
(for הִרְשִׁיב) הוֹשִׁיב	הוֹשִׁיב	יוֹשִׁיב	הוֹשֵׁב
(for הֶקְוִים) הֵקִים	הָקִים	יָקִים	הָקֵם
(for הִסְבִּיב) הֵסֵב	הָסֵב	יָסֵב	הָסֵב
	הַמְצִיא	יַמְצִיא	הַמְצֵא
	הַגְלוֹת	יַגְלֶה	הַגְלֵה

2. *Signification.* The leading idea conveyed by Hiphil is that of *causation*. It properly signifies the *causing* or *permitting*, and sometimes the *declaring* or *pronouncing*, that to be or to be done which is indicated by the primitive Kal; as, נָחַל *to possess*, הִנְחִיל *to cause to possess*; כָּתַב *to write*, הִכְתִּיב *to cause to write*; קָטֹן *to be small*, הִקְטִין *to make small*; צָדַק *to be just*, הִצְדִּיק *to make just*, i. e. *to esteem or pronounce just, to justify*. In this latter sense it has a close affinity with Piel (§ 40. 2), and in fact the same verb seldom occurs in both forms.

3. The import of Hiphil is somewhat peculiarly modified according as the verb in Kal is transitive or intransitive. (1.) In the former case, it may subordinate to itself *two* accusatives, the first of which depends upon the accessory idea of causation, the second on the idea of the simple verb. In the usual arrangement of words the former of these objects must always be placed first; thus, from רָאָה *to see*, הֶרְאָה אֶת־עַבְדּוֹ אֶת־בָּנְדֹלוֹ *he causes his servant to*

see his greatness, Deut. 3. 24. from נָחַל *to possess, to inherit,* הִנְחִיל אוֹתָם אֶת־הָאָרֶץ *he makes them to inherit the land*, Deut. 3. 28. (2.) When Kal is neuter, merely denoting a state of being or of intransitive action, Hiphil assumes an active sense and takes after it but one accusative, which depends upon the idea of causation, as קָרַב *to be near*, הִקְרִיב *to bring near*; נָפַל *to fall*, הִפִּיל גּוֹרָל *to make the lot to fall*, i. e. to cast it; לָבַן *to be white*, הִלְבִּין *to whiten*; קָדַשׁ *to be holy*, הִקְדִּישׁ *to sanctify*; יָדַע *to know*, הוֹדִיעַ *to cause to know, to inform.*

4. A causative verb can be formed from a *noun* or indeed from any other word; in which the noun itself becomes the involved object of the causative, so that no other object is required; as from מָטָר *rain*, הִמְטִיר *to make to rain*; שֹׁרֶשׁ *root*, הִשְׁרִישׁ *to take root*; אֲלַלַי interjection, הֵילִיל *to make wail, to lament*; לַיִל *night*, הָלִין *to pass the night, pernoctari.* In the same manner also from a verb without a definite subject (an impersonal); as from מַר לִי *it is bitter to me*, חִמֵּר לִי *he makes it bitter to me.* Such an Hiphil, however, where the ideal relation is close, may take after it an accusative denoting a different object from the primary one; as הֶאֱזִין properly from אֹזֶן *an ear*, yet poetically equivalent to שָׁמַע *to hear*, and used with any accusative. So likewise הִמְטִיר בָּרָד *to rain hail.*

§ 46. PARADIGM OF HIPHIL.

Preterite.

	PLURAL.		SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	הִקְטִילוּ		הִקְטִילָה		הִקְטִיל 3
הִקְטַלְתֶּן		הִקְטַלְתֶּם	הִקְטַלְתְּ		הִקְטַלְתָּ 2
	הִקְטַלְנוּ			הִקְטַלְתִּי	1

Infinitive.

Const. הַקְטִיל Abs. הַקְטֵל

Future.

תַּקְטֵלְנָה		יַקְטִילוּ	תַּקְטִיל		יַקְטִיל 3
תַּקְטֵלְנָה		תַּקְטִילוּ	תַּקְטִילִי		תַּקְטִיל 2
	נַקְטִיל			אַקְטִיל	1

Imperative.

הַקְטֵלְנָה		הַקְטִילוּ	הַקְטִילִי		הַקְטֵל 2

Participles.

מַקְטִילוֹת		מַקְטִילִים	מַקְטִילָה		מַקְטִיל

REMARKS.

1. PRETERITE. The principal variations from the common form are ranged together in the following list of

Anomalies.

הֶחְכַּלְמָנוּ for	חִכְלַמְנוּ 1 Sam. 25. 7.	תִּרְגַּלְתִּי for	הִרְגַּלְתִּי Hos. 11. 3.
חָגְאַלְתִּי "	חִגְאַלְתִּי Is. 63. 3.	הָחְדַלְתִּי	Judg. 9. 9. (ה interrog.)
הִשְׁבַּחְתִּי "	חִשְׁבַּחְתִּי Is. 16. 10.	הִשְׁלַכְתָּנוּ	Amos 4. 3. (ה parag.)
חָשְׁאַלְתִּי "	הִשְׁאַלְתִּי 1 Sam. 1. 28.	הָאֲזִינְרחוּ	Is. 19. 6. (epen. י and ה)

2. INFINITIVE. The regular formation inserts Pattah under the characteristic ה in order to distinguish it from the Preter. When any one of the particles in the word בכלם is prefixed, the construct form is always adopted, as מַהַזְבִּיר, לַהַכְרִית. Otherwise we have the following

Anomalies.

חַעֲנִיק for	חַעֲנֵק Deut. 15. 4.	חַרְגִּיעַ for	חַרְגִּיעַ Jer. 59. 34.
הַעֲמִיד "	חַעֲמֵד Neh. 7. 3.	חַרְגִּיז "	חַרְגִּיז Jer. 50. 34.
חַשְׁמִיד "	חַשְׁמֵד Amos 9. 8.	חַמְלִיט "	חַמְלִיט Jer. 31. 5.
חַמְצִיר "	חַמְצֵר 1 Sam. 15. 23.	לָאַדִּיב "	לָהַאֲדִיב 1 Sam. 2. 33.
חַזְבִּירָם "	חַזְבֵּרָם Ezek. 21. 29.	לָהַכִּיל "	לָהַאֲכִיל Ezek. 21. 28.
אַשְׁכִּים "	חַשְׁכִּים Jer. 25. 3.	אַבְרֵךְ "	חַבְרֵךְ Gen. 41. 43.

3. FUTURE. The apocopated form with final Tseri is perhaps used as often as the absolute, especially with Vav, as וַיַּקְטֵל. The preformative as usual excludes the characteristic (ה) of the conjugation. The following forms come more or less under the class of

Anomalies.

וַאֲעַשֵּׂר for	וְאֶעְשַׂר Zech. 11. 5.	וַיַּבְטַח for	וַיִּבְטַח 2 Kings 18. 30.
תַּשְׁמִיעַ "	תַּשְׁמִיעַ Judg. 18. 25.	וַיַּדְבִּיקוּ "	וַיִּדְבְּקוּ 1 Sam. 14. 22.

אַשְׁמְאֵילָה Gen. 13. 9. (א epenth.)

אַשְׁלִיכֶם Neh. 13. 8. (ה parag.)

יִרְשִׁיעֶן Ex. 22. 9. (ן parag. and י for וּ).

וַיַּדְרִיכוּ for וַיִּדְרְכוּ Jer. 9. 2.

Verbs of this tense beginning with א frequently omit it, substituting Holem; as אֹסִיף for אַאֲסִיף; אֹבִידָה for אַאֲבִידָה; וַיּוֹתֶר for וַיִּאָתֵר. Others supply its place by Kamets, and sometimes Pattah; as אָזִין for אַאֲזִין; אֶסִיף for אַאֲסִיף; רָחַל for רַאֲחַל; וַיָּאצֶל for וַיִּאָצֵל.

4. IMPERATIVE. With ה paragogic the characteristic Hireq occurs, as הַצְלִיחָה Neh. 1. 11. When the third radical is either a Guttural or ר the final vowel is of course Pattah, as הַחֲתֶם, הַחֲנֶה.

Anomalies,

חֲרֹשׁ for חֲרֹשׁ Ps. 5. 9. חֲאֻזְנָה for חַאֲזִינָה Gen. 4. 24.

5. PARTICIPLE.

Anomalies.

מַזְרִין for מַאְזִין Prov. 17. 4. מַחְבִּרְמָת for מַחְבִּרְמַת Ps. 19. 8.
מַאְרִיךְ " מַאֲרִיךְ Eccl. 8. 12. מַרְשַׁעַת " מַרְשִׁיעַת 2 Chr. 24. 7.
מָרִיבוֹת " מַרְאִירְבוֹת Lev. 26. 16. מַבְלִיגִיחִי " מַבְלִיגִיחִי Jer. 8. 18.

PRAXIS ON HIPHIL.

To cut off[1]. To cause to remember[2]. He caused to fall[3]. Ye have separated[4]. Ye (fem.) shall cause to cease[5]. And he did justify[6]. And she did destroy[7]. Thou shalt cause to strike root[8]. Making to preside over[9]. Magnifying[10]. Casting a shedding seed[11].

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§ 47. HOPHAL.

1. *Formation.* The characteristic form of Hophal is prefixed ה, which usually takes the vowel ŏ, but occasionally ŭ; the second radical being accompanied by ă, as הָקְטַל or חָקְטַל. The varieties occasioned by the occurrence of the weak and Guttural letters are the following:

PRET.	INF.	FUT.	IMP.
הָקְטַל	הָקְטַל	יָקְטַל	Wanting.
הָשְׁלַךְ	הָקְטַל	יִעְמַד	
הָעְמַד		רִגַּשׁ	
חָגְגַשׁ (for הָחְגְגַשׁ)	הָעְמַד	רוּשַׁב	
הוּשַׁב	הָעְמַד	רוּקַם	
הוּקַם (for הָחְקַם)	חָגַשׁ	רוּסַב	
הוּסַב (for הָחְסַב)	חָגַשׁ	רִמְצָא	
הָשַׁם (for הָשְׁמַם)	"	רִגְלָח	
	הוּשַׁב		
	"		
	הָמְצָא		
	הָגְלַח		
	הָגְלוֹת		

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1) עָרַת. 2) זָכַר. 3) נָפַל. 4) בָּדַל. 5) שָׁבַת. 6) אָדַק. 7) שָׁמַד.
8) שָׁרַשׁ. 9) פָּקַד. 10) גָּדַל. 11) זָרַע.

2. *Signification.* The import of Hophal is almost invariably passive of Hiphil, as הִשְׁכִּיב *to cause to lie down*, הָשְׁכַּב *to be caused to lie down*; הִמְלִיךְ *to make a king*, הָמְלַךְ *to be made a king*. The Hoph. of יָכֹל *to be able*, however, differs not in sense from Kal. When two different objects are dependent on Hiphil, according to § 43. 3, the former of them falls away in Hophal, because the idea of the causative has become passive, but the second object, which is dependent on the simple verbal idea, remains; as הָרְאָה אֶת־הַתָּמוּנָה *he was made to see the pattern*, Ex. 25. 40; הֻנְחַלְתִּי יַרְחֵי שָׁוְא *I am made to inherit months of vanity*, Job 7. 3.

§ 48. PARADIGM OF HOPHAL.

Preterite.

	PLURAL.		SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	הָקְטְלוּ		הָקְטְלָה		הָקְטַל	3
הָקְטַלְתֶּן		הָקְטַלְתֶּם	הָקְטַלְתְּ		הָקְטַלְתָּ	2
	הָקְטַלְנוּ			הָקְטַלְתִּי		1

Infinitive.

הָקְטֵל Const. הָקְטַל Abs.

Future.

תָּקְטַלְנָה	יָקְטְלוּ	תָּקְטַל		יָקְטַל	3
תָּקְטַלְנָה	תָּקְטְלוּ	תָּקְטְלִי		תָּקְטַל	2
	נָקְטַל		אָקְטַל		1

Imperative.

(wanting)

Participles.

מָקְטָלוֹת	מָקְטָלִים	מָקְטָלָה	מָקְטָל

REMARKS.

1. PRETERITE. The Preter as before remarked occasionally appears with Kibbuts, instead of Kamets Hateph; as חָמְלַךְ, הָשְׁכַּב, הָמְלַחְתִּ for הָמְלַחְתִּ. When the first radical is a Guttural, Hateph Kamets (ֳ) occupies the place of Sheva; as חָחְרְבָה. A special anomaly occurs in חָחְדַלְתִּי for חָחְדַלְתִּי, Jud. 9. 9, where the ח is at once the characteristic of the conjugation, and also the interrogative particle, as is indicated by the Segol.

2. IMPERATIVE. Twice only we find an imperative in Hophal, viz. הָשְׁכְּבָה Ezek. 32. 19; הָפְנוּ Jer. 49. 8.

3. PARTICIPLE. The ה characteristic of the conjugation in one instance remains after the preformative; viz. מְהָמְצָעוֹת for מְמֻצָּעוֹת, Ezek. 46. 22. In one case we have הַמּוּבְדָּלוֹת for הַמְּבֻדָּלוֹת, Jos. 16. 6.

PRAXIS ON HOPHAL.

He was made king[1]. Thou (fem.) shalt be taken[2]. Thou art cast out[3]. They shall be laid[4]. She is to be visited[5]. Incense shall be offered[6]. Twisted[7]. Made to preside over[8]. Corrupted[9]. Made to cleave[10].

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§ 49. HITHPAEL.

Formation. The distinguishing characteristic of Hithpael is the syllable הִתְ prefixed to the infinitive of Piel, as Pi. קַטֵּל, Hithp. הִתְקַטֵּל; בָּרֵךְ, הִתְבָּרֵךְ; קוֹמֵם, הִתְקוֹמֵם. The force of this prefix is reflexive, but the form is distinguished from Niphal by having a far stronger reflexive power, and by its involving the *active* instead of the *passive* sense of the root; so that it is properly a *reflexive intensive form*. The regular form, however, undergoes some remarkable changes in consequence of the affections to which the prefix הִתְ is subject by virtue of the laws of euphony stated § 24. 5. They are the following:

(1.) When the first radical is a sibilant (§ 4. 2. *d.*) the ת of the preformative changes places with it, as

ס	—	הִסְתַּבֵּל	instead of	הִתְסַבֵּל	from K.	סָבַל
שׂ	—	הִשְׂתַּנֵּב	"	הִתְשַׂנֵּב	"	שָׂגַב
שׁ	—	הִשְׁתַּמֵּר	"	הִתְשַׁמֵּר	"	שָׁמַר
צ	—	הִצְטַדֵּק	"	הִתְצַדֵּק	"	צָדַק

In the latter case (צ) the ת is changed into its cognate ט. This, however, very seldom occurs.

(2.) Before a cognate letter the ת is usually assimilated, as

חִדַּבֵּר	instead of	הִתְדַּבֵּר	from	דָּבַר
חִטַּהֵר	"	הִתְטַהֵר	"	טָהַר
חִתַּמֵּם	"	הִתְתַּמֵּם	"	תָּמַם

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1)מָלַךְ. 2)לָכַד. 3)שָׁלַךְ. 4)שָׁכַב. 5)פָּקַד. 6)קָטַר. 7)שָׁחַת. 9)שָׁחַת. 8)פָּקַד. 10)דָּבַק.

(3.) The same usage is occasionally extended to some other letters; as

ז	—	הִזַּבּוּ	instead of	הִתְזַבּוּ	from	זָכָה
כ	—	הִכַּסָּה	"	הִתְכַּסָּה	"	כָּסָה
נ	—	הִנַּבֵּא	"	הִתְנַבֵּא	"	נָבָא
ר	—	אֶרְוֹמַם	"	אֶתְרוֹמַם	"	רוּם
ש	—	תְּשׁוֹמֵם	"	תִּתְשׁוֹמֵם	"	שָׁמַם

(4.) The principal forms assumed by Hithpael are therefore as follows:—

PRET.	INF.	FUT.	IMP.
הִתְקַטֵּל	Same as Preter.	Same as Pret. with change of preformative;— יִתְקַטֵּל &c.	Same as Inf. or Pret.
הִתְבָּרֵךְ			
הִתְקוֹמֵם			
הִתְגּוֹלֵל			
הִשְׁתַּמֵּר			
הִזְדַּמֵּן			
הִצְטַדֵּק			
הִדַּבֵּר			

2. *Signification.* The primary signification of Hithpael as above intimated is *reflexive*, particularly of Piel, as Pi. קִדֵּשׁ *to sanctify*, Hithp. הִתְקַדֵּשׁ *to sanctify one's self*; Pi. כִּפֶּר *to cover or atone for sin*, Hithp. הִתְכַּפֵּר *to make atonement for one's self*. The form has properly greater power than Niphal, even where in other respects it agrees with it; as נָקַם *to revenge one's self*, הִתְנַקֵּם *to revenge one's self with ardor, to be revengeful*, Ps. 8. 3; נָשָׂא *to raise one's self*, הִתְנַשֵּׂא *to raise one's self proudly*, 1 Kings 1. 5. It is sometimes used also in a *reciprocal* sense, הִתְרָאֶה *to continue looking at one another, to linger*, Gen. 42. 1; but more frequently in verbs of *mental emotion*, and with more emphasis than Niphal, as הִתְקַצֵּף *to be indignant*, הִתְאַבֵּל *to lament bitterly*. When derived from an intransitive Kal it expresses like Piel, *zealous spontaneity*, as נָפַל *to fall*, הִתְנַפֵּל *to prostrate one's self continually or earnestly*, Deut. 9. 18; רָצָה *to be loved*, הִתְרַצֶּה *to make one's self dearly loved*, or *to try to make one's self loved*, 1 Sam. 29. 4; thus too from חָנַן *to be merciful*, הִתְחַנֵּן *to try to make another merciful to one*, i. e. *to implore mercy, to supplicate*. It also imports the *making, showing*, or *feigning* one's self to be or to do that which the verb in its ground-form signifies, as חָלָה *to be sick*, הִתְחַלָּה *to feign one's self sick*; עָשַׁר *to be*

rich, הִתְעַשֵּׁר *to pretend to be rich, to act the rich man;* גָּדַל *to be great,* הִתְגַּדֵּל *to carry one's self haughtily.*

2. As Niphal reflexive stands properly without an *object,* so does Hithpael. In two cases only does it show the appearance of subordinating an object to itself; (1) Where the language retains in some reflexive verbs a possible active modification of the idea, as הִתְנַכֵּל *to make one's self cunning,* hence *to cheat one,* Gen. 37. 18; הִתְבּוֹנֵן *to be deeply attentive, to observe,* used poetically with an object, Ps. 119. 95, *I will deeply consider* (אֶתְבּוֹנֵן) *thy testimonies.* (2) Where the idea is that of a *mediate reflexion* of the action upon the agent, equivalent to the middle voice in Greek; as הִתְנַחֵל *to inherit* (something) *for one's self, to take possession of,* Num. 33. 54. Is. 52. 2; הִתְפָּרְקוּ אֶת־חַנְזָמִים *they stripped themselves of the rings,* Ex. 32. 3. Comp. other examples, Is. 14. 2, Josh. 18. 5, Lev. 25. 46.

3. Hithpael, like Niphal, occasionally, though very rarely, assumes a merely *passive* signification, as הִשְׁתַּמֵּר *to be observed,* Mic. 6. 16; הִשְׁתַּכַּח *to be forgotten,* Eccl. 8. 10, but in this place only; usually נִשְׁכַּח.

4. Where the rarer intensive forms occur in Piel, Hithpael for the most part conforms to them; as כּוֹנֵן *to direct,* הִתְכּוֹנֵן *to erect one's self,* also *to be founded;* קוֹמֵם *to raise,* הִתְקוֹמֵם *to raise one's self;* מָלְמַל *to shake,* הִתְמַלְמֵל *to move violently.* Many verbs, especially of the class which repeat the whole root, are developed only in the reflexive form, as הִתְמַהְמַהּ *to suffer one's self to be delayed;* הִשְׁתַּקְשֵׁק *to run to and fro among one another;* הִתְמַרְמֵר *to be enraged,* and the very frequent הִשְׁתַּחֲוָה *to prostrate one's self, to worship.*

§ 50. PARADIGM OF HITHPAEL.

Preterite.

	PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	הִתְקַטָּלוּ		הִתְקַטְּלָה		הִתְקַטֵּל	3
הִתְקַטַּלְתֶּן		הִתְקַטַּלְתֶּם	הִתְקַטַּלְתְּ		הִתְקַטַּלְתָּ	2
	הִתְקַטַּלְנוּ			הִתְקַטַּלְתִּי		1

Infinitive.

הִתְקַטֵּל Const. (wanting) Abs.

Future.

3	יִתְקַטֵּל	תִּתְקַטֵּל	יִתְקַטְּלוּ	תִּתְקַטֵּלְנָה
2	תִּתְקַטֵּל	תִּתְקַטְּלִי	תִּתְקַטְּלוּ	תִּתְקַטֵּלְנָה
1	אֶתְקַטֵּל	נִתְקַטֵּל		

Imperative.

2	הִתְקַטֵּל	הִתְקַטְּלִי	הִתְקַטְּלוּ	הִתְקַטֵּלְנָה

Participles.

מִתְקַטֵּל	מִתְקַטֶּלֶת	מִתְקַטְּלִים	מִתְקַטְּלוֹת

REMARKS.

PRETERITE. As there are several variations from the common form which are not to be explained by any general principle, it will be sufficient to class them together under the usual head of

Anomalies.

הִתְבָּרֵךְ Deut. 29. 19. (, on account of Dag. rejected).
הִתְחַנֵּן 2 Chron. 13. 7. (Pattah instead of Tseri).
אִתְחַבַּר 2 Chron. 20. 35, 37. (for הִתְחַבֵּר by Chaldaism).
נִכְפַּר Deut. 21. 8. (comp. of Niph. נִכַּפֶּר and Hiph. הִתְכַּפֵּר).
הִדַּשְׁנָה Is. 34. 6. (comp. of Hoph. and Hith. for הִתְדַּשְּׁנָה).
חִתְגָּדַלְתִּי Ezek. 38. 23. (Hireq instead of Pattah).
חִתְגַּדְּלְתִּי Ibid. (Id.)
הִנָּחַמְתִּי Ezek. 5. 13. (syncope of ת for חִתְנַחַמְתִּי).
הָתְפָּקְדוּ Num. 1. 47 for הִתְפַּקְּדוּ (, borrowed from Hoph).
חִתְגָּעֲשׁוּ Jer. 25. 16. (the Holem derived from Pual).
תִּתְרֹמְמוּ Is. 61. 6. for תִּתְאַמְּרוּ (by commut. of ר for א).
הִכָּבֵס Lev. 13. 55, 56, for הִתְכַּבֵּס (ŭ in preform. for ĭ).
הִתְאַזָּר Ps. 93. 1. (Kamets instead of Pattah on account of pause accent.
תִּתְחַלָּךְ־נוֹ Gen. 6. 9. (Segol on account of Mak. following).
הִתְחַלָּכוּן Ps. 12. 9. (with נ paragogic).

2. INFINITIVE. Scarcely any other irregularity than the insertion of Kamets for Pattah on account of Dagesh omitted; as

הִתְפָּאֵר Is. 60. 21. הִתְנַחֵל Num. 32. 19. (no compensation).
הִתְגָּרֵר Job 2. 8.

3. FUTURE. Of the regular form it is unnecessary to speak. The following are the

Anomalies.

אִתְּנַדָּם Ps. 119. 52. (Segol instead of Kam. to avoid concurrence of Kamets, and Kamets instead of Pattah on account of pause accent).

אִתְּפָאַר Is. 49. 3. (Kamets compens. of Dag. omitted).

אֶשְׁתַּמֵּר Ps. 18. 24. (transpos. of ת and שׁ accord. to § 49. 1.)

אִתְּחַלְּכָה Ps. 119. 45. (with paragogic ה).

תִּתְחַדַּר Prov. 25. 6. (with final Pat. on account of ר).

תִּתְחַסַּד 2 Sam. 22. 26. (final Kam. on acc. of pause accent.)

תִּתַּמַּם Ps. 18. 26. (ת assimilated and ַ on account of pause, for תִּתְתַּמַּם).

תִּתַּפָּל 2 Sam. 22. 27. (explanation same as preceding).

וַתִּתַּצַּב Ex. 2. 4. for תִּתְיַצַּב (form entirely anomalous).

תִּתְנַחֲלוּ Num. 33. 54. (final ַ on account of pause accent, and ֲ to prevent concurrence of Kamets).

יִתְיַלְּדוּ Num. 1. 18. (Dag. omitted).

יִתְנַעֲשׂוּ Jer. 46. 8. for יִתְנַעֲשׂוּ.

4. PARTICIPLE. The Participle follows the analogy of the other parts of the verb in its

Anomalies.

מִתְבָּרֵךְ Is. 65. 16. (Kamets instead of Pattah on account of ר; so also with Gut.)

מִסְתַּר Lev. 14. 7. (characteristic ת assimilated).

מִסְתַּתֵּר 1 Sam. 23. 19. (ת and ס transposed).

מִתְאַמֶּצֶת Ruth 1. 18. (Segolate form of Part).

מִתְלַקַּחַת Ex. 9. 24. (Id.)

PRAXIS ON HITHPAEL.

Ye shall make yourselves to possess[1]. He made or showed himself strong[2]. They (fem.) shall assiduously walk[3]. Ye have sanctified yourselves[4]. They shall show themselves rich[5]. They feigned themselves embassadors[6]. They presented themselves to be mustered or reviewed[7]. Thou hast supplicated[8].

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1) נָחַל. 2) חָזַק. 3) חָלַךְ. 4) קָדַשׁ. 5) עָשַׁר. 6) צִיר. 7) פָּקַד. 8) פָּלַל.

PARADIGM OF REGULAR VERBS.

Preterite.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
Sing. 3 m.	קָטַל	נִקְטַל	קִטֵּל	קֻטַּל	הִקְטִיל	הָקְטַל	הִתְקַטֵּל
3 f.	קָטְלָה	נִקְטְלָה	קִטְּלָה	קֻטְּלָה	הִקְטִילָה	הָקְטְלָה	הִתְקַטְּלָה
2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	קֻטַּלְתָּ	הִקְטַלְתָּ	הָקְטַלְתָּ	הִתְקַטַּלְתָּ
2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קֻטַּלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ
1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קֻטַּלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי
Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קִטְּלוּ	קֻטְּלוּ	הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ
2 m.	קְטַלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	קֻטַּלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם
2 f.	קְטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קֻטַּלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַטַּלְתֶּן
1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	קֻטַּלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ	הִתְקַטַּלְנוּ
Infinitive.							
Absol.	קָטוֹל	הִקָּטֵל	קַטֵּל	קָטַל	הַקְטִיל	הָקְטַל	
Constr.	קְטֹל	הִקָּטֵל	קַטֵּל	קָטַל	הַקְטִיל	הָקְטַל	הִתְקַטֵּל
Future.							
Sing. 3 m.	יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יְקֻטַּל	יַקְטִיל	יָקְטַל	יִתְקַטֵּל
3 f.	תִּקְטֹל	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
2 m.	תִּקְטֹל	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
2 f.	תִּקְטְלִי	תִּקָּטְלִי	תְּקַטְּלִי	תְּקֻטְּלִי	תַּקְטִילִי	תָּקְטְלִי	תִּתְקַטְּלִי
1 c.	אֶקְטֹל	אִקָּטֵל	אֲקַטֵּל	אֲקֻטַּל	אַקְטִיל	אָקְטַל	אֶתְקַטֵּל
Plur. 3 m.	יִקְטְלוּ	יִקָּטְלוּ	יְקַטְּלוּ	יְקֻטְּלוּ	יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ
3 f.	תִּקְטֹלְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה
2 m.	תִּקְטְלוּ	תִּקָּטְלוּ	תְּקַטְּלוּ	תְּקֻטְּלוּ	תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ
2 f.	תִּקְטֹלְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטַּלְנָה
1 c.	נִקְטֹל	נִקָּטֵל	נְקַטֵּל	נְקֻטַּל	נַקְטִיל	נָקְטַל	נִתְקַטֵּל
Imperative.							
Sing. 2 m.	קְטֹל	הִקָּטֵל	קַטֵּל		הַקְטִיל		הִתְקַטֵּל
2 f.	קִטְלִי	הִקָּטְלִי	קַטְּלִי		הַקְטִילִי		הִתְקַטְּלִי
Plur. 2 m.	קִטְלוּ	הִקָּטְלוּ	קַטְּלוּ		הַקְטִילוּ		הִתְקַטְּלוּ
2 f.	קְטֹלְנָה	הִקָּטֵלְנָה	קַטֵּלְנָה		הַקְטֵלְנָה		הִתְקַטַּלְנָה
Participle.							
Active.	קֹטֵל		מְקַטֵּל		מַקְטִיל		מִתְקַטֵּל
Passive.	קָטוּל	נִקְטָל		מְקֻטָּל		מָקְטָל	

§ 51. UNUSUAL CONJUGATIONS.

1. The names and the origin of these infrequent verbal forms are stated §§ 31. 4, and 32. 7. They are for the most part *intensive* in their import, and therefore have a stronger analogy with Piel both in signification and flexion than with any other part of the verb. And as Piel gives rise to its reflexive Hithpael, so several of these have also a reflexive form characterized by the preformative הִתְ. Those of the most frequent occurrence are Poel, Poal, and Hithpoel, of which see the forms and mode of flexion in subsequent paradigms. In signification they are often, like Piel, causative of Kal, and sometimes merely tantamount to it; as חָקַק and חוֹקֵק *to give laws.* In case Piel is used they are sometimes of the same signification; as רָצַץ and רוֹצֵץ *to oppress.* Oftener however they are varied by marked shades of difference; as סָבַב *to turn one's self,* סוֹבֵב *to go round, to encompass;* חָנַן *to make gracious,* חוֹנֵן *to compassionate;* שָׁרַשׁ *to eradicate,* שׁוֹרֵשׁ *to take root.*

2. PILEL, PULAL, AND HITHPALEL. The characteristic of these conjugations is the doubling of the last radical, with an intervening Tseri or Pattah, according to the analogy of Piel or Pual; as פִּעְלַל, פֻּעְלַל, הִתְפַּעְלַל. Examples in the regular verbs are שַׁאֲנַן *to be quiet,* רַעֲנַן *to be green,* אֻמְלַל (pass.) *to be withered,* of none of which do the original roots שָׁאַן, רָעַן, אָמַל occur, yet נִפְעַל *to be fallen* is met with, Ezek. 28. 23. The most frequent use of these conjugations is in verbs Ayin Vav in place of Piel and Hithpael.

3. PILPEL, POLPAL, PEALAL, PEOLEL, AND TIPHEL. Of these very unfrequent conjugations, of which the general import is *intensive,* and which are in fact for the most part mere substitutes for the Dageshed conjugations, it will be sufficient barely to exhibit the forms; viz. סִבְבֵּב, כְּלְבַּל (or כִּלְבֵּל), קְטַלְטֵל, קְטוֹטֵל, תִּקְטַל. In flexion they conform to general analogy.

CHAPTER VI.

§ 52. VERBS WITH GUTTURALS.

1. From the nature of the Guttural letters as described § 25, they cannot but produce a marked effect upon the forms that arise from the flexion of the words to which they belong. Consequently, having a mode of vowel-pointing peculiar to themselves, verbs including one or more of this class of letters in their roots exhibit

several striking variations from the model given in the paradigm of קָטַל. As these variations, however, are confined to the *vowels* and do not affect the *radical letters*, verbs with Gutturals are not to be accounted *irregular*—a term applied exclusively to those verbs some of whose radicals are either dropped, assimilated, or become quiescent, and even then to be understood in the qualified sense stated § 31. 6.

2. It will be borne in mind that of the Gutturals א and ה are also classed among the Quiescents § 26. 1; but here they come under consideration only in the former character, i. e. as *consonants*. Such is א *usually* when standing as the first radical of a word as אָמַר, and *almost always* as the second, as שָׁאַל, but as the third *it quiesces in all cases*, as מָצָא. Again, ה quiesces only as last radical; as first or second it is always a consonant.

3. Guttural verbs therefore are of three kinds:

(1.) Those whose first radical is a Guttural, as עָמַד.

(2.) Those whose second radical is a Guttural, as זָעַק.

(3.) Those whose third radical is a Guttural, as שָׁמַע.

I. *Verbs whose first Radical is a Guttural.*

§ 53. VERBS פ" GUTT. (עָמַד).

1. The peculiarities of the vowel-pointing are principally these:—Where the first radical would analogically have *simple* Sheva these verbs are usually distinguished by *composite* Sheva; as Inf. עָמֹד (reg. form עֲמֹד); אָסֹף (אֲסֹף); אַמְרָפֶל (אֲמַרְפֶּל). The preformative letters in this case either take the short vowel which corresponds with the composite Sheva, according to § 25. 4, as Inf. K. עָמֹד, Fut. יַעֲמֹד; יֶאֱסֹף, יֶאֱסֹף; or, if the Guttural, as often happens, should assume *simple* Sheva, the preformative takes the same vowel under it as it would have done had the *composite* Sheva been employed; as, Niph. נְעֲמַד instead of נֶעֱמַד; Hiph. Fut. יְעַמִּיד instead of יַעֲמִיד. The former is called the *smooth*, the latter the *rough enunciation*.

2. In the Inf., Imp. and Fut. Niph., where the first radical should properly be doubled (הִקָּטֵל, יִקָּטֵל), the doubling is dispensed with, and the preformative vowel lengthened into Tseri; as הֵאָמֵר, יֵעָבֵר. For an explanation of such forms as יֵעָמְדוּ, תֵּעָמְדִי, נֵעָמְדָה, &c. See § 25. 5.

PARADIGM OF VERBS ע GUTTURAL.

		Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
PRETERITE.								
Sing.	3 m.	עָמַד	נֶעֱמַד	עִמֵּד	עֻמַּד	הֶעֱמִיד	הָעֳמַד	הִתְעַמֵּד
	3 f.	עָמְדָה	נֶעֶמְדָה			הֶעֱמִידָה	הָעָמְדָה	
	2 m.	עָמַדְתָּ	נֶעֱמַדְתָּ	&c.	&c.	הֶעֱמַדְתָּ	הָעָמַדְתָּ	&c.
	2 f.	עָמַדְתְּ	נֶעֱמַדְתְּ			הֶעֱמַדְתְּ	הָעָמַדְתְּ	
	1 c.	עָמַדְתִּי	נֶעֱמַדְתִּי			הֶעֱמַדְתִּי	הָעָמַדְתִּי	
Plur.	3 c.	עָמְדוּ	נֶעֶמְדוּ			הֶעֱמִידוּ	הָעָמְדוּ	
	2 m.	עֲמַדְתֶּם	נֶעֱמַדְתֶּם			הֶעֱמַדְתֶּם	הָעָמַדְתֶּם	
	2 f.	עֲמַדְתֶּן	נֶעֱמַדְתֶּן			הֶעֱמַדְתֶּן	הָעָמַדְתֶּן	
	1 c.	עָמַדְנוּ	נֶעֱמַדְנוּ			הֶעֱמַדְנוּ	הָעָמַדְנוּ	
INFINITIVE.								
Absol.		עָמוֹד	הֵעָמֵד	עַמֵּד	עָמֵד	הַעֲמִיד	הָעָמֵד	
Constr.		עֲמֹד	הֵעָמֵד	עַמֵּד	עָמֵד	הַעֲמִיד	הָעָמֵד	הִתְעַמֵּד
FUTURE.								
Sing.	3 m.	יַעֲמֹד	יֵעָמֵד	יְעַמֵּד	יְעֻמַּד	יַעֲמִיד	יָעֳמַד	יִתְעַמֵּד
	3 f.	תַּעֲמֹד	תֵּעָמֵד			תַּעֲמִיד		
	2 m.	תַּעֲמֹד	תֵּעָמֵד	&c.	&c.	תַּעֲמִיד		
	2 f.	תַּעֲמְדִי	תֵּעָמְדִי			תַּעֲמִידִי		
	1 c.	אֶעֱמֹד	אֵעָמֵד			אַעֲמִיד		
Plur.	3 m.	יַעַמְדוּ	יֵעָמְדוּ			יַעֲמִידוּ		
	3 f.	תַּעֲמֹדְנָה	תֵּעָמַדְנָה			תַּעֲמִדְנָה		
	2 m.	תַּעֲמְדוּ	תֵּעָמְדוּ			תַּעֲמִידוּ		
	2 f.	תַּעֲמֹדְנָה	תֵּעָמַדְנָה			תַּעֲמִדְנָה		
	1 c.	נַעֲמֹד	נֵעָמֵד			נַעֲמִיד		
IMPERATIVE.								
Sing.	2 m.	עֲמֹד	הֵעָמֵד	עַמֵּד		הַעֲמִיד		הִתְעַמֵּד
	2 f.	עִמְדִי	הֵעָמְדִי			הַעֲמִידִי		
Plur.	2 m.	עִמְדוּ	הֵעָמְדוּ	&c.		הַעֲמִידוּ		&c.
	2 f.	עֲמֹדְנָה	הֵעָמַדְנָה			הַעֲמִדְנָה		
PARTICIPLE.								
Active.		עֹמֵד		מְעַמֵּד		מַעֲמִיד		מִתְעַמֵּד
Passive.		עָמוּד	נֶעֱמָד		מְעֻמָּד		מָעֳמָד	

REMARKS.

KAL.

1. PRETERITE. The Preter presents no special anomalies. We find חֲרִיתֶם Deut. 9. 24, and with ו, וְחֵרִיתֶם Gen. 3. 5.

2. INFINITIVE. In verbs whose first radical is א, the Construct generally has the pointing of אָכֹל, especially when receiving the prefix-prepositions, which are consequently pointed like the preformatives of the future; לֶאֱחֹז, בֶּאֱכֹל, מֵאֱסֹף. Inf. Fem. אֶשְׁמָה, אַהֲבָה, whence בְּהַחֲזָקָתוֹ.

3. FUTURE. This tense has two forms, final *o* and *a*. When the final vowel is Holem the preceding vowels are generally (־ִ־); as יֶחֱלַם, יַעֲבֹד, יַעֲרֹךְ; but when it is Pattah they are usually (־ַ־); as יֶאֱכַל, יֶחֱזַק, יֶחֱרַד. Yet such forms as יֶאֱסֹף, יֶחְשֹׁךְ do occur; as also once in pause יַחֲדָל. The two forms (־ִ־) and (־ַ־) are sometimes interchanged in the Fut. of the same verb; as יַחֲלֹךְ and תַּחֲלָךְ. The Gutturals not unfrequently take *simple* Sheva; as יֶאֱהַב, יַחְמֹל, יַחְנֹר. With afformatives verbs of this class conform to the regular model; as יַחֲגְרוּ, יַחֲדָלוּ. As the punctuation (־ִ־) is somewhat shorter than (־ֵ־), so the first is sometimes put for the second, where a more rapid enunciation is required; as חֶעֱמַדְתִּי, but with ו, וַחֲעַמַדְתִּי.

Anomalies.

תַּעֲבוּרִי for תַּעֲבְרִי	Ruth 2. 8.	נָעְבְּדִם for נַעֲבְדִם	Deut. 13. 3.
אֶנּוּשְׁחּ " אֲאֻנּוּשְׁחּ	Ps. 69. 21.	תְּאֻהָבוּ " תְּאֹהֲבוּ	Prov. 14. 3.
תָּעֲבְדִם " תַּעֲבְדִם	Ex. 20. 4.		

§ 54. *Special Remarks on the Future of Verbs* פ״א.

1. The five following verbs אָבַד, אָבָה, אָכַל, אָמַר, אָסַף, it has been customary with grammarians to consider as forming a class altogether distinct from that above given, denominated Pe Guttural. The reason of this distinction was founded upon the fact that the א in the Fut. of these verbs appears as a *Quiescent* with *o* instead of a *Guttural*, as יֹאמַר, יֹאכַל. But as it is only in this single tense that they differ from other פ״ Gutt. verbs, we prefer to adopt the plan of Prof. Nordheimer in ranking them under the general head of Guttural verbs; giving at the same time their peculiar form of inflection in this tense.

Kal Future.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
תֵּאָכַלְנָה		יֵאָכְלוּ	תֵּאָכֵל		3 יֵאָכֵל
תֵּאָכַלְנָה		תֵּאָכְלוּ	תֵּאָכְלִי		2 תֵּאָכֵל
	נֵאָכֵל			אֵכֵל	

2. The above is the usual form taken by Fut. Kal of these five verbs, in which we find final *e* instead of *o* merely for euphony's sake. Occasionally, however, the second radical takes *a*, e. g. תֹּאבַד Gen. 2. 17, תֹּאבַד Deut. 22. 3, יֹאבַד Job 3. 3. Some of the other פ"א verbs partake of the peculiarities of these, e. g. אָחַז Fut. יֶאֱחָז 1 Kings 6. 10., וְאֶחֱז 2 Sam. 2. 21, וַיֹּאחֶז 6. 6, יֹאחֲזוּךָ Is. 13. 8, Jer. 13. 21; אָסַף Fut. אֶאֱסֹף Mic. 2. 12, יֹסֵף 2 Sam. 6. 1, Ps. 104. 29, for יֹאסֵף, in both of which instances א is omitted; so also תֹּמְרוּ 2 Sam. 19. 14, for תֹּאמְרוּ, תֹּפַח 1 Sam. 28. 28. 24, for תֹּאפָה. Verbs with *ĕ* under the second radical change it into *ĕ* or *ă* on receiving ו conversive, e. g. וַיֹּאכַל, וַיֹּאמֶר. Those which have *o* for the first vowel omit the radical א in the first pers. sing., thus אֹכַל for אֹאכַל; there is also an instance of this omission where the first vowel is *ĕ*, viz. אֲהַב Prov. 8. 17, for אֶאֱהַב=אֹאהַב.

3. IMPERATIVE. Verbs of this class generally exhibit (ֱ) under א, as אֱזֹר Job 38. 3, אֱסֹף Num. 21. 16, אֱחֹז Ex. 4. 4. In the other persons the forms are mostly regular, though we find אֶסְפָה Num. 11. 16, עָרְכָה Job 33. 5, with ה paragogic and fem. sing. חָשְׁפִי Is. 47. 2, אֶחְזִי (peculiar) Ruth 3. 15.

§ 55. NIPHAL.

1. The form exhibited in the paradigm is the usual one, though that with the rough enunciation is by no means unfrequent, as נָחְשַׁב 1 Kings 10. 21, נֶאְשָׁמוּ Joel 1. 18, נֶהֱרַח Deut. 4. 32, נָחְפַּךְ Josh. 8. 20. In נֶאֱחֲזוּ Num. 32. 30, Josh. 22. 9, from the verb אָחַז, the char. נ, like the Fut. preformatives of Kal, takes the vowel *o*.

2. INFINITIVE. The common vowel of the first syllable is of the Segol class, as נֶעֱמַד, or נָעְמַד (rough enunc.); but in the Infin. Abs. with final Holem it is Pattah, as נֶחְפּוֹךְ, נֶעְתּוֹר.

3. FUTURE. The preformative with Tseri, because ע rejects the Dagesh. The only anomalies are, תֵּרֵעָשׂ for תֵּעָשֶׂה Ex. 25. 31. (with epenth. י), בָּהֳרֵג for בֵּהָרֵג Ezek. 26. 15.

NOTE. The Dageshed conjugations Piel, Pual, and Hithpael are perfectly regular in their mode of inflection; nothing therefore is required to be said of them.

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§ 56. HIPHIL.

1. PRETERITE. The exhibited form with (ִ..ִ) is the common one. We occasionally meet with instances of the rough enunciation, as הָעֱלִים 2 Kings 4. 27, הֶחֱסִיר Ex. 18. 6. Vav conversive usually changes (ִ..ִ) into (ֶ..ַ) as being shorter, as וְהֶעֱמַדְתָּ Ezek. 29. 7, וַהֲעֱבַרְתִּי Jer. 15. 14. Special anomalies are חֶעֱבַרְתָּ for חֶעֱבַרְתָּ Josh. 7. 7, and הֶהֱלָה for הֶהֱלָה Hab. 1. 15.

2. INFINITIVE. The first radical in פ״א verbs is occasionally omitted and the Pattah of the char. ח lengthened into Kamets, as חָכְרִיל for הַאֲכְרִיל Ezek. 21. 33. In the Imp. also א is rejected, and ח takes Tseri, as חַחְרִיב for הַאֲחְרִיב Is. 21. 14, Jer. 12. 9. Comp. § 26. 2.

3. FUTURE. Not unfrequently occurs with rough enunciation, as יַחֲסִיר instead of יַחְסִיר Jer. 32. 6. Occasionally the radical א is omitted in the first pers. sing., and the preformative takes ō, as אוֹכִיל for אַאֲכִיל Hos. 11. 4.

§ 57. HOPHAL.

1. PRETERITE. Scarcely any deviations from the usual form occur. We meet with הָחֲכַךְ (rough enunc.) Job 30. 15, instead of הָחְסַךְ. We find הֻעֱלָה for הָעֲלָה Nah. 2. 8. In the Inf. Abs. חָחְתֵּל occurs Ezek. 16. 4, a form *sui generis*.

II. *Verbs whose Second Radical is a Guttural.*

§ 58. VERBS ע״ GUTT. (זָעַק).

1. Verbs whose *middle* radical is a Guttural are, on this account, subject to analogous variations from the regular form with the foregoing; as (*a*) In those persons and forms in which the middle radical would, in other cases, take a *simple* Sheva, it here takes a *composite*, and that for the most part Hateph Pattah (ֲ.); as רָחֲקָה (רָחְקָה), בָּחֲנוּ (בָּחְנוּ), תִּשְׁחֲטִי (תִּשְׁחְטִי). (*b*) The last syllable of the Future and Imperative has for the most part Pattah, so that nearly all these verbs belong to those of Fut. *a*; as Fut. יִזְעַק, Imp. זְעַק; Fut. יִבְחַר, Imp. בְּחַר. The Inf. abs. and const. take Holem; as זָעֹק, בָּחֹר.

PARADIGM OF VERBS ע״ GUTTURAL.

		Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
PRETERITE.								
Sing.	3 m.	זָעַק	נִזְעַק	בֵּרַךְ	בֹּרַךְ	הֹזְעִיק	הָזְעַק	הִתְבָּרֵךְ
	3 f.	זָעֲקָה	נִזְעֲקָה	בֵּרְכָה	בֹּרְכָה		הָזְעֲקָה	הִתְבָּרְכָה
	2 m.	זָעַקְתָּ	נִזְעַקְתָּ	בֵּרַכְתָּ	בֹּרַכְתָּ	&c.	הָזְעַקְתָּ	הִתְבָּרַכְתָּ
	2 f.	זָעַקְתְּ	נִזְעַקְתְּ	בֵּרַכְתְּ	בֹּרַכְתְּ		הָזְעַקְתְּ	הִתְבָּרַכְתְּ
	1 c.	זָעַקְתִּי	נִזְעַקְתִּי	בֵּרַכְתִּי	בֹּרַכְתִּי		הָזְעַקְתִּי	הִתְבָּרַכְתִּי
Plur.	3 c.	זָעֲקוּ	נִזְעֲקוּ	בֵּרְכוּ	בֹּרְכוּ		הָזְעֲקוּ	הִתְבָּרְכוּ
	2 m.	זְעַקְתֶּם	נִזְעַקְתֶּם	בֵּרַכְתֶּם	בֹּרַכְתֶּם		הָזְעַקְתֶּם	הִתְבָּרַכְתֶּם
	2 f.	זְעַקְתֶּן	נִזְעַקְתֶּן	בֵּרַכְתֶּן	בֹּרַכְתֶּן		הָזְעַקְתֶּן	הִתְבָּרַכְתֶּן
	1 c.	זָעַקְנוּ	נִזְעַקְנוּ	בֵּרַכְנוּ	בֹּרַכְנוּ		הָזְעַקְנוּ	הִתְבָּרַכְנוּ
INFINITIVE.								
Absol.		זָעוֹק	הִזָּעֵק	בָּרוֹךְ		הַזְעִיק	הָזְעֵק	
Constr.		זְעֹק	הִזָּעֵק	בָּרֵךְ	בֹּרַךְ	הַזְעִיק	הָזְעֵק	הִתְבָּרֵךְ
FUTURE.								
Sing.	3 m.	יִזְעַק	יִזָּעֵק	יְבָרֵךְ	יְבֹרַךְ	יַזְעִיק	יָזְעֵק	יִתְבָּרֵךְ
	3 f.	תִּזְעַק	תִּזָּעֵק	תְּבָרֵךְ	תְּבֹרַךְ		תָּזְעֵק	תִּתְבָּרֵךְ
	2 m.	תִּזְעַק	תִּזָּעֵק	תְּבָרֵךְ	תְּבֹרַךְ	&c.	תָּזְעֵק	תִּתְבָּרֵךְ
	2 f.	תִּזְעֲקִי	תִּזָּעֲקִי	תְּבָרְכִי	תְּבֹרְכִי		תָּזְעֲקִי	תִּתְבָּרְכִי
	1 c.	אֶזְעַק	אִזָּעֵק	אֲבָרֵךְ	אֲבֹרַךְ		אָזְעֵק	אֶתְבָּרֵךְ
Plur.	3 m.	יִזְעֲקוּ	יִזָּעֲקוּ	יְבָרְכוּ	יְבֹרְכוּ		יָזְעֲקוּ	יִתְבָּרְכוּ
	3 f.	תִּזְעַקְנָה	תִּזָּעַקְנָה	תְּבָרֵכְנָה	תְּבֹרַכְנָה		תָּזְעַקְנָה	תִּתְבָּרַכְנָה
	2 m.	תִּזְעֲקוּ	תִּזָּעֲקוּ	תְּבָרְכוּ	תְּבֹרְכוּ		תָּזְעֲקוּ	תִּתְבָּרְכוּ
	2 f.	תִּזְעַקְנָה	תִּזָּעַקְנָה	תְּבָרֵכְנָה	תְּבֹרַכְנָה		תָּזְעַקְנָה	תִּתְבָּרַכְנָה
	1 c.	נִזְעַק	נִזָּעֵק	נְבָרֵךְ	נְבֹרַךְ		נָזְעֵק	נִתְבָּרֵךְ
IMPERATIVE.								
Sing.	2 m.	זְעַק	הִזָּעֵק	בָּרֵךְ		הַזְעִיק		הִתְבָּרֵךְ
	2 f.	זְעֲקִי	הִזָּעֲקִי	בָּרְכִי				הִתְבָּרְכִי
Plur.	2 m.	זְעֲקוּ	הִזָּעֲקוּ	בָּרְכוּ		&c.		הִתְבָּרְכוּ
	2 f.	זְעַקְנָה	הִזָּעַקְנָה	בָּרֵכְנָה				הִתְבָּרֵכְנָה
PARTICIPLE.								
Active.		זֹעֵק		מְבָרֵךְ		מַזְעִיק		מִתְבָּרֵךְ
Passive.		זָעוּק	נִזְעָק		מְבֹרָךְ		מָזְעָק	

REMARKS.

§ 60. KAL.

In the Preter we find שְׁאָלְתִּי for שְׁאַלְתִּי 1 Sam. 1. 21, and שְׁאָלְתָּם for שְׁאַלְתָּם 1 Sam. 22. 13, and in the Future יְצָחֵק for יִצְחַק Gen. 21. 6. The fem. Infinitives follow the usual analogy of Gutturals § 25. 4, as אַהֲבָה, רָחֲקָה, except זִעֲמָה Num. 23. 7.

§ 61. PIEL.

The second radical not being capable of receiving its appropriate Dagesh forte, the ĭ of the second is lengthened into ē (§ 25. 8.), as בֵּרֵךְ for בִּרֵךְ; and as זָעַם does not occur in this conjugation, we have with other grammarians adopted בָּרַךְ instead of it. The protraction of the ĭ, however, though common before א is less so before ה, ח, and ע, as מֵאֵן 1 Sam. 28. 23, פֵּאֵר Is. 60. 7, אֵחַר Gen. 34. 19; but טָהֵר Lev. 14. 48, נִחַם Is. 51. 3, בֵּעֵר 2 Kings 23. 24. Yet נְאֵץ occurs Ps. 10. 3. In the Infin. analogy properly requires the Pattah of the regular form (קַטֵּל) to be lengthened into Kamets, as in the paradigm. But before ה and ח it is seldom done; as, שַׁחֵת, חַלֵּל. The remark made above as to the non-protraction of Pattah, applies also to the Future; thus we have יְטַהֵר, יְנַחֵג, יְרַחֵם. Both Vav conversive and Makkeph following shorten the last syllable in these words; as לְשַׁחֲךָ־, וַיְבָרֶךָ. The same is also the case when a word of one syllable or a word having the tone on the first syllable follows; as לָצַחֲק בִּי, לָשַׁרְתּ שָׁם. The Participle sometimes follows the analogy of the Inf. and Fut. in not lengthening the Pattah; as מְטַהֵר instead of מְטַהֵר.

§ 62. PUAL.

When the second radical is ח, the ă of the first is retained, as רֻחֲמָה Hos. 2. 25, יְרֻחַם Hos. 14. 4, רֻחַץ Prov. 30. 1.

§ 63. HITHPAEL.

In those persons of the Preter in which the second radical originally has Pattah, but which is lengthened by pause accent into Kamets (§ 22. 2. *a.*), the Kamets of the first radical is changed into Segol, as הִתְרֹחֲמְתִּי for הִתְרַחֲמְתִּי Ezek. 5. 13.

III. *Verbs whose Third Radical is a Guttural.*

§ 64. VERBS ל״ GUTT. (שָׁמַע).

1. Verbs of this class are distinguished mainly by the following peculiarities :—

(*a*) In cases where the Guttural would properly have a Sheva, viz. before the afformativcs of the Preter, the vowel pointing, contrary to general analogy, is regular ; as שָׁמַעְתָּ, שָׁמַעְתִּי, שְׁמַעְתֶּם. As an exception to this the 2d pers. sing. fem. through all the forms takes a *Pattah furtive* under the Guttural. as שָׁמַעַתְּ instead of שָׁמַעְתְּ ; so לָקַחַתְּ, חִשְׁבַּעַתְּ, חִמְלַחַתְּ. Very seldom is the punctuation here like וְגָעַלְנוּהוּ Gen. 26. 29, כִּבְּלַעֲנוּהוּ Ps. 35. 25.

(*b*) When the Guttural is preceded by וֹ, וּ, יִ impure, it takes *Pattah furtive ;* as שָׁמוֹעַ, שָׁמוּעַ, חִשְׁמִיעַ, יַשְׁמִיעַ. The Inf. Const. in Kal follows the same analogy, having its Holem, contrary to common usage, immutable ; as לִשְׁמֹעַ, לִזְבֹּחַ.

(*c*) As these verbs have a strong affinity for Pattah we find the usual form of the Fut. and Imp. Kal is final *a ;* as יִשְׁמַע, שְׁמַע ; יֵדַע, דַּע. So the Fem. Part. Segol, שֹׁמַעַת for שֹׁמְעָת.

(*d*) The forms with final Tseri may retain it and put a *Pattah furtive* under the Guttural, as שִׁמְעַ ; or they may substitute a *real* Pattah in their stead, as שִׁמַע. So also מְשַׁלַּח or מְשַׁלְּחַ.

PARADIGM OF VERBS ל״ GUTTURAL.

	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
PRETERITE.							
Sing. 3 m.	שָׁמַע	נִשְׁמַע	שִׁמַּע	שֻׁמַּע	הִשְׁמִיעַ	הָשְׁמַע	הִשְׁתַּמַּע
3 f.	שָׁמְעָה	נִשְׁמְעָה	שִׁמְּעָה		הִשְׁמִיעָה		הִשְׁתַּמְּעָה
2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שִׁמַּעְתָּ	&c.	הִשְׁמַעְתָּ	&c.	הִשְׁתַּמַּעְתָּ
2 f.	שָׁמַעַתְּ	נִשְׁמַעַתְּ	שִׁמַּעַתְּ		הִשְׁמַעַתְּ		הִשְׁתַּמַּעַתְּ
1 c.	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שִׁמַּעְתִּי		הִשְׁמַעְתִּי		הִשְׁתַּמַּעְתִּי
Plur. 3 c.	שָׁמְעוּ	נִשְׁמְעוּ	שִׁמְּעוּ		הִשְׁמִיעוּ		הִשְׁתַּמְּעוּ
2 m.	שְׁמַעְתֶּם	נִשְׁמַעְתֶּם	שִׁמַּעְתֶּם		הִשְׁמַעְתֶּם		הִשְׁתַּמַּעְתֶּם
2 f.	שְׁמַעְתֶּן	נִשְׁמַעְתֶּן	שִׁמַּעְתֶּן		הִשְׁמַעְתֶּן		הִשְׁתַּמַּעְתֶּן
1 c.	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שִׁמַּעְנוּ		הִשְׁמַעְנוּ		הִשְׁתַּמַּעְנוּ
INFINITIVE.							
Absol.	שָׁמוֹעַ	נִשְׁמַע	שַׁמֵּעַ				
Constr.	שְׁמֹעַ	הִשָּׁמַע	שַׁמֵּעַ	שֻׁמַּע	הַשְׁמִיעַ	הָשְׁמַע	הִשְׁתַּמַּעַ
FUTURE.							
Sing. 3 m.	יִשְׁמַע	יִשָּׁמַע	יְשַׁמֵּעַ	יְשֻׁמַּע	יַשְׁמִיעַ	יָשְׁמַע	יִשְׁתַּמַּע
3 f.	תִּשְׁמַע	תִּשָּׁמַע	תְּשַׁמֵּעַ		תַּשְׁמִיעַ		תִּשְׁתַּמַּע
2 m.	תִּשְׁמַע	תִּשָּׁמַע	תְּשַׁמֵּעַ	&c.	תַּשְׁמִיעַ	&c.	תִּשְׁתַּמַּע
2 f.	תִּשְׁמְעִי	תִּשָּׁמְעִי	תְּשַׁמְּעִי		תַּשְׁמִיעִי		תִּשְׁתַּמְּעִי
1 c.	אֶשְׁמַע	אִשָּׁמַע	אֲשַׁמֵּעַ		אַשְׁמִיעַ		אֶשְׁתַּמַּע
Plur. 3. m.	יִשְׁמְעוּ	יִשָּׁמְעוּ	יְשַׁמְּעוּ		יַשְׁמִיעוּ		יִשְׁתַּמְּעוּ
3 f.	תִּשְׁמַעְנָה	תִּשָּׁמַעְנָה	תְּשַׁמֵּעְנָה		תַּשְׁמִיעְנָה		תִּשְׁתַּמַּעְנָה
2 m.	תִּשְׁמְעוּ	תִּשָּׁמְעוּ	תְּשַׁמְּעוּ		תַּשְׁמִיעוּ		תִּשְׁתַּמְּעוּ
2 f.	תִּשְׁמַעְנָה	תִּשָּׁמַעְנָה	תְּשַׁמֵּעְנָה		תַּשְׁמִיעְנָה		תִּשְׁתַּמַּעְנָה
1 c.	נִשְׁמַע	נִשָּׁמַע	נְשַׁמֵּעַ		נַשְׁמִיעַ		נִשְׁתַּמַּע
IMPERATIVE.							
Sing. 2 m.	שְׁמַע	הִשָּׁמַע	שַׁמֵּעַ		הַשְׁמִיעַ		הִשְׁתַּמַּע
2 f.	שִׁמְעִי	הִשָּׁמְעִי	שַׁמְּעִי		הַשְׁמִיעִי		הִשְׁתַּמְּעִי
Plur. 2 m.	שִׁמְעוּ	הִשָּׁמְעוּ	שַׁמְּעוּ		הַשְׁמִיעוּ		הִשְׁתַּמְּעוּ
2 f.	שְׁמַעְנָה	הִשָּׁמַעְנָה	שַׁמֵּעְנָה		הַשְׁמִיעְנָה		הִשְׁתַּמַּעְנָה
PARTICIPLES.							
Active.	שֹׁמֵעַ		מְשַׁמֵּעַ		מַשְׁמִיעַ		מִשְׁתַּמַּע
Passive.	שָׁמוּעַ	נִשְׁמָע		מְשֻׁמָּע		מָשְׁמָע	

CHAPTER VII.

§ 65. IRREGULAR VERBS.

1. We have already remarked (§ 31. 6.) that in denominating certain classes of Hebrew verbs *irregular*, we do not affix to the term the sense of *arbitrary anomalies* in the mode of flexion. The variations from the normal paradigm are all resolvable into the peculiar properties of certain letters, viz. the Quiescents א, ה, ו, י, and the Liquid נ, and are in fact the *necessary* results of the affections to which they are, from their very nature, occasionally subject. As these peculiarities have been fully explained in previous parts of the Grammar (§§ 28, 31), it will be superfluous to repeat them here, and we proceed to specify the usual classification of this order of verbs. This is as follows :—

(1.) Verbs whose first radical is נ, termed פ״נ, as נָגַשׁ.

(2.) Verbs whose first radical is י, termed פ״י, as יָשַׁב.

(3.) Verbs whose second radical is י, termed ע״י, as בִּין.

(4.) Verbs whose second radical is ו, termed ע״ו, as קוּם.

(5.) Verbs whose second and third radicals are alike, termed ע״ע, as סָבַב.

(6.) Verbs whose third radical is א, termed ל״א, as מָצָא.

(7.) Verbs whose third radical is ה, termed ל״ה, as גָּלָה.

I. *Verbs whose First Radical is Nun.*

§ 66. VERBS פ״נ (נָגַשׁ).

1. The tendency of נ to assimilation has been already adverted to (§ 24. 4.); consequently the distinguishing characteristic of these verbs is, that in all the forms in which נ comes at the end of a syllable it is assimilated to the succeeding letter, and is expressed by a Dagesh forte; as Fut. Kal יִגַּשׁ for יִנְגַּשׁ, Pret. Niph. נִגַּשׁ for נִנְגַּשׁ, Pret. Hiph. הִגִּישׁ for הַנְגִּישׁ. In addition to this the Inf. Const. and the Imp. usually drop the initial Nun in the manner of verbs Pe Yod, as גַּשׁ for נְגַשׁ; שׂוּא for נְשׂוּא. In this latter case, however, the Imp.

more commonly takes the paragogic form, as גְּשָׁה instead of גַּשׁ; תְּנָה instead of תֵּן. Still these modes very frequently preserve the radical נ even when the Fut. assimilates it; as Fut. יִקֹּם, Imp. קֻם; Fut. יִתֹּץ, Inf. נְתֹּץ. Where the initial נ is dropped the Inf. usually takes a Segolate form in order to distinguish it from the Imperative; as גָּשָׁה, גַּשַׁת, from נָגַשׁ and נָגַע.

2. Of the remaining forms, the Pret., Inf. Abs. and Part. of Kal, all Piel, Pual, and Hithpael, are entirely regular. It is to be observed, moreover, that verbs Pe Nun whose second radical is a Guttural are generally regular, or in other words exclude the *peculiarities* of this class. Thus יִנְאַץ, יִנְחַל, &c., where the Dagesh compensative being necessarily excluded the נ remains. A few cases occur where the נ drops out from this class of verbs also; as Niph. נֹחַם for נִנְחַם; יַחַת for יִנְחַת, but תִּנְחַת 2d pers.

3. In Hophal, as in Kal, Niphil and Hiphil, the נ is assimilated to the letter following; but the preformative throughout takes *u* (וּ) instead of *o* (וֹ) §§ 47. 1, and 48. 1; as הֻגַּשׁ for הָנְגַּשׁ, יֻגַּשׁ for יָנְגַּשׁ.

4. The verb לָקַח conforms strikingly to the analogy of this class of verbs, its first radical suffering assimilation and rejection in the same manner as נ. Thus Imp. קַח (seldom לְקַח Ex. 29. 1), קְחִי, קְחוּ (seldom לִקְחִי 1 Kings 17. 11); Fut. יִקַּח; Inf. Abs. לָקוֹחַ, Const. קַחַת, once מְקַחַת 2 Kings 12. 9, with Inf. מַקְחִי; Fut. Hoph. יָקַח, but Niph. invariably נִלְקַח.

PARADIGM OF VERBS נ"ם.

		Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
PRETERITE.								
Sing.	3 m.	נָגַשׁ	נִגַּשׁ	נִגַּשׁ	נֻגַּשׁ	הִגִּישׁ	הָגַּשׁ	הִתְנַגֵּשׁ
	3 f.	נָגְשָׁה	נִגְּשָׁה			הִגִּישָׁה	הָגְּשָׁה	
	2 m.	נָגַשְׁתָּ	נִגַּשְׁתָּ	&c.	&c.	הִגַּשְׁתָּ	הָגַּשְׁתָּ	&c.
	2 f.	נָגַשְׁתְּ	נִגַּשְׁתְּ			הִגַּשְׁתְּ	הָגַּשְׁתְּ	
	1 c.	נָגַשְׁתִּי	נִגַּשְׁתִּי			הִגַּשְׁתִּי	הָגַּשְׁתִּי	
Plur.	3 c.	נָגְשׁוּ	נִגְּשׁוּ			הִגִּישׁוּ	הָגְּשׁוּ	
	2 m.	נְגַשְׁתֶּם	נִגַּשְׁתֶּם			הִגַּשְׁתֶּם	הָגַּשְׁתֶּם	
	2 f.	נְגַשְׁתֶּן	נִגַּשְׁתֶּן			הִגַּשְׁתֶּן	הָגַּשְׁתֶּן	
	1 c.	נָגַשְׁנוּ	נִגַּשְׁנוּ			הִגַּשְׁנוּ	הָגַּשְׁנוּ	
INFINITIVE.								
Absol.		נָגוֹשׁ	הִנָּגֵשׁ	נַגֵּשׁ	נָגֵשׁ	הַגִּישׁ	הָגֵשׁ	
Constr.		גֶּשֶׁת	הִנָּגֵשׁ	נַגֵּשׁ	נָגֵשׁ	הַגִּישׁ	הָגֵשׁ	הִתְנַגֵּשׁ
FUTURE.								
Sing.	3 m.	יִגַּשׁ	יִנָּגֵשׁ	יְנַגֵּשׁ	יְנֻגַּשׁ	יַגִּישׁ	יָגַשׁ	יִתְנַגֵּשׁ
	3 f.	תִּגַּשׁ	תִּנָּגֵשׁ			תַּגִּישׁ	תָּגַשׁ	
	2 m.	תִּגַּשׁ	תִּנָּגֵשׁ	&c.	&c.	תַּגִּישׁ	תָּגַשׁ	&c.
	2 f.	תִּגְּשִׁי	תִּנָּגְשִׁי			תַּגִּישִׁי	תָּגְשִׁי	
	1 c.	אֶגַּשׁ	אִנָּגֵשׁ			אַגִּישׁ	אָגַשׁ	
Plur.	3 m.	יִגְּשׁוּ	יִנָּגְשׁוּ			יַגִּישׁוּ	יָגְשׁוּ	
	3 f.	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה			תַּגִּשְׁנָה	תָּגַשְׁנָה	
	2 m.	תִּגְּשׁוּ	תִּנָּגְשׁוּ			תַּגִּישׁוּ	תָּגְשׁוּ	
	2 f.	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה			תַּגִּשְׁנָה	תָּגַשְׁנָה	
	1 c.	נִגַּשׁ	נִנָּגֵשׁ			נַגִּישׁ	נָגַשׁ	
IMPERATIVE.								
Sing.	2 m.	גַּשׁ	הִנָּגֵשׁ	נַגֵּשׁ		הַגִּישׁ		הִתְנַגֵּשׁ
	2 f.	גְּשִׁי	הִנָּגְשִׁי			הַגִּישִׁי		
Plur.	2 m.	גְּשׁוּ	הִנָּגְשׁוּ	&c.		הַגִּישׁוּ		&c.
	2 f.	גֹּשְׁנָה	הִנָּגַשְׁנָה			הַגִּשְׁנָה		
PARTICIPLE.								
Active.		נֹגֵשׁ		מְנַגֵּשׁ		מַגִּישׁ		מִתְנַגֵּשׁ
Passive.		נָגוּשׁ	נִגָּשׁ		מְנֻגָּשׁ		מֻגָּשׁ	

REMARKS.

§ 67. KAL.

1. INFINITIVE. The usual form of the Const. is נָגְשׁ, yet the normal form with נ radical is most frequent, as נְגֹעַ Gen. 20. 6, נָצוֹר Prov. 2. 8, נָקֹם Ezek. 24. 8. In some verbs both forms are used, as נָטֹעַ and טַעַת; נָגֹעַ and גַּעַת; נָתוֹ and תֵּת (contr. for תִּתָּנָה). Fem. form with suffix נָשְׁתּוֹ

2. FUTURE. The final vowel in this tense is sometimes Pattah and sometimes Holem, as יִגֹּשׁ Deut. 15. 2. יִקֹּב Lev. 24. 11, יִשַּׁק Gen. 41. 40, יִשָּׁל Deut. 28. 30. Some verbs exhibit a twofold form of the Fut. as יִדֹּק and יִנְדֹּק; יִטֹּר and יִנְטֹר. The verb נָתַן makes Fut. יִתֵּן.

3. IMPERATIVE. The Imperative, like the Inf. and Fut., frequently drops its radical Nun, though the full regular form is not seldom met with; as נְטֹשׁ, נְדֹרִי, נִטְעוּ. The following are the most common apocopated forms; viz. גֹּשׁ, גְּשׁ, גְּשׁ (before Makkeph); תֵּן (from נָתַן); שַׁל. But גְּשִׁי Ruth 2. 14, and גְּשׁוּ Josh. 3. 9, are anomalies.

§ 68. NIPHAL.

1. PRETERITE. The Preter, from its dropping the radical נ and inserting Dagesh, or prolonging the vowel, is identical in form with Piel, and can only be distinguished in many cases by the sense which the context requires; as Niph. and Pi. נִקַּם, Niph. and Pi. נִטַּע. One instance occurs with final Holem, נִמּוֹל, Gen. 17. 26; Part. נִמּוֹלִים Gen. 34. 22. Also once Part. נִדָּחֲךָ with suff. ךָ, Deut. 30. 4.

2. INFINITIVE. In the Inf. Abs. we have the following forms; נִגֹּף, Jud. 20. 39, הִנָּדֹף Ps. 68. 3, הִנָּתוֹן Jer. 32. 4.

§ 69. HIPHIL.

1. PRETERITE. The Nun is sometimes retained, particularly where the second radical is a Guttural, as הִנְחַלְתִּי Jer. 3. 18.

2. INFINITIVE. Here also we find the נ occasionally retained, as לְהַנְחִילְךָ Ezek. 22. 20, לַנְפִּיל (הַנְפִּיל). The form וְחִצִּיל for וְהַצִּיל Jer. 31. 5, is irregular.

3. FUTURE. The Tseri termination is by no means of infrequent occurrence here, as נַגֵּיד, also יַפֵּל (י omitted). With Gutturals we have the form רַגִּיחַ, whence by contraction רַגַּע, רַפַּא, רַדַּם.

A special anomaly is וַיִּזֶד for וַיָּזֶד Gen. 25. 29. Also וַיַּעֲיהוּם for וַיְעִיהוּם Num. 14. 45.

II. *Verbs whose First Radical is Yod.*

1. The verbs so denominated may be comprised in three classes, two of which are founded on a difference of origin, the third merely on a peculiar mode of inflection. They are as follows:—

(1) Such as have originally a Vav for their first radical; as יָלַד = וָלַד.

(2) Such as have their first radical properly Yod; as יָטַב.

(3) Such as have their first radical assimilated in the Fut. &c., like verbs Pe Nun, § 66; thus from Pret. Kal. יָצָת the Fut. יִצַּת (יִיְצַת) loses its *radical* (י) and retains only (י) *preformative*, with Dagesh compensative in the next letter.

§ 70. *Verbs פ״י Yod—1st Class.*

(Originally Pe Vav.)

1. The peculiarities of this class are as follows:—

(*a*) The Future in very many verbs has final *e* (..), in which case the first Yod quiesces in Tseri, but falls out at the same time, as יֵשֵׁב (יִיְשֵׁב contr. יִישֵׁב) from יָשַׁב; יֵלֵד (יִיְלֵד contr. יִילֵד) from יָלַד.

(*b*) The Tseri termination occurs also in the Inf. Const. and Imp., and then the initial (י) drops away by aphæresis; as Inf. דַּעַת for יְדַעַת; Imp. שֵׁב for יְשֵׁב; לֵךְ for יְלֵךְ.

(*c*) The original Vav appears in Niphil, Hiphil, and Hophal; as Niph. נוֹשַׁב (נְוְשַׁב), Hiph. הוֹשִׁיב (הְוְשִׁיב), Hoph. הוּשַׁב (הְוְשַׁב); but in these conjugations it will be observed that it is *quiescent* except in the Inf., Fut. and Imp. of Niphal, where it is moveable; as Inf. הִוָּשֵׁב, Fut. יִוָּשֵׁב.

NOTE. This original Vav also often discloses itself in *derivative Nouns*, especially such as begin with the formative letters מ or ת; as מוֹרָד, תּוֹרָה (from יָרַד and יָרָה); but וָלָד and וָזַר (from יָלַד and יָזַר) are less frequent.

PARADIGM OF VERBS פ״י YOD—CLASS I.

	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
PRETERITE.							
Sing. 3 m.	יָשַׁב	נוֹשַׁב	יִשֵּׁב	יְשֻׁב	הוֹשִׁיב	הוּשַׁב	הִתְיַשֵּׁב
3 f.	יָשְׁבָה	נוֹשְׁבָה			הוֹשִׁיבָה	הוּשְׁבָה	
2 m.	יָשַׁבְתָּ	נוֹשַׁבְתָּ	&c.	&c.	הוֹשַׁבְתָּ	הוּשַׁבְתָּ	&c.
2 f.	יָשַׁבְתְּ	נוֹשַׁבְתְּ			הוֹשַׁבְתְּ	הוּשַׁבְתְּ	
1 c.	יָשַׁבְתִּי	נוֹשַׁבְתִּי			הוֹשַׁבְתִּי	הוּשַׁבְתִּי	
Plur. 3 c.	יָשְׁבוּ	נוֹשְׁבוּ			הוֹשִׁיבוּ	הוּשְׁבוּ	
2 m.	יְשַׁבְתֶּם	נוֹשַׁבְתֶּם			הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם	
2 f.	יְשַׁבְתֶּן	נוֹשַׁבְתֶּן			הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן	
1 c.	יָשַׁבְנוּ	נוֹשַׁבְנוּ			הוֹשַׁבְנוּ	הוּשַׁבְנוּ	
INFINITIVE.							
Absol.	יָשׁוֹב						
Constr.	שֶׁבֶת	הִוָּשֵׁב	שֵׁב	יְשַׁב	הוֹשִׁיב	הוּשַׁב	הִתְיַשֵּׁב
FUTURE.							
Sing. 3 m.	יֵשֵׁב	יִוָּשֵׁב	יְיַשֵּׁב	יְיֻשַׁב	יוֹשִׁיב	יוּשַׁב	יִתְיַשֵּׁב
3 f.	תֵּשֵׁב	תִּוָּשֵׁב			תוֹשִׁיב	תּוּשַׁב	תּוּשַׁב
2 m.	תֵּשֵׁב	תִּוָּשֵׁב	&c.	&c.	תוֹשִׁיב	תּוּשַׁב	&c.
2 f.	תֵּשְׁבִי	תִּוָּשְׁבִי			תוֹשִׁיבִי	תּוּשְׁבִי	
1 c.	אֵשֵׁב	אִוָּשֵׁב			אוֹשִׁיב	אוּשַׁב	
Plur. 3. m.	יֵשְׁבוּ	יִוָּשְׁבוּ			יוֹשִׁיבוּ	יוּשְׁבוּ	
3 f.	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה			תוֹשַׁבְנָה	תּוּשַׁבְנָה	
2 m.	תֵּשְׁבוּ	תִּוָּשְׁבוּ			תוֹשִׁיבוּ	תּוּשְׁבוּ	
2 f.	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה			תוֹשַׁבְנָה	תּוּשַׁבְנָה	
1 c.	נֵשֵׁב	נִוָּשֵׁב			נוֹשִׁיב	נוּשַׁב	
IMPERATIVE.							
Sing. 2 m.	שֵׁב	הִוָּשֵׁב	שַׁב		הוֹשֵׁב		הִתְיַשֵּׁב
2 f.	שְׁבִי	הִוָּשְׁבִי			הוֹשִׁיבִי		
Plur. 2 m.	שְׁבוּ	הִוָּשְׁבוּ	&c.		הוֹשִׁיבוּ		&c.
2 f.	שֵׁבְנָה	הִוָּשַׁבְנָה			הוֹשֵׁבְנָה		
PARTICIPLES.							
Active.	יֹשֵׁב		מְיַשֵּׁב		מוֹשִׁיב		מִתְיַשֵּׁב
Passive.	יָשׁוּב	נוֹשָׁב		מְיֻשָּׁב		מוּשָׁב	

REMARKS.

§ 71. KAL.

1. FUTURE. The twofold termination of Tseri and Pattah obtains here, as יָלַךְ and יֵלֵךְ; the latter of course uniformly before the Gutturals. The removal of the tone shortens Tseri into Segol, as וַיָּשָׁב־לִי, אֶלֶךְ. Hireq not unfrequently appears instead of Tseri, as רִחַם ,רִשַׁע ,רִטַב.

Anomalies.

אִילָכָה	for	אֵלְכָה Mic. 1. 8.	תִּלַּדְנָה	for	תֵּלַדְנָה Ezek. 23. 4.
אִישַׁן	"	אֵשֵׁן Ps. 13. 14.	תִּלַּכְנָה	"	תֵּלַכְנָה Ruth 1. 11.
אִינַק	"	אֵנַק Job 72. 44.	אוּכַל	"	אֵכַל 1 Sam. 5. 16.
יִירַע	"	יֵרַע Ps. 72. 14.	וַיִּחֲמוּ	"	וַיֵּחָמוּ or וַיַּחֲמוּ Gen. 30. 88.
נִאוֹת	"	נֵאוֹת Gen. 34. 15.	יִרְדַּע		Ps. 38. 6, altogether anomalous.
וַיִּירָצֵר / וַיִּצָּר	for	וַיֵּצֶר Gen. 2. 7.	אֶשָּׁבַח		Is. 49. 20, ח par., tone retract.
			וַיִּחַמְנָה		Gen. 30. 39, masc. י for fem. ת.

2. INFINITIVE. The Inf. Abs. is regular. The Inf. Const. seldom appears in any other than the fem. Segolate form, as שָׁבָת, רָבָת. Occasionally we meet with another fem. form, as לַדַּת from יָלַד; דַּעַת from יָדַע. With a Guttural Pattah is used of course, as דַּעַת not דָּעָת.

Anomalies.

דְּעָה for דַּעַת Prov. 24. 14. Segol for Kamets. Perhaps imperative.
לָרֹא " לִרְאוֹת 1 Sam. 18. 29.
לָלַת " לָלֶדֶת 1 Sam. 4. 19. by contraction.
צָאֹת " צֵאת or צְאֵת Judg. 9. 29.
רִבְשַׁת Gen. 8. 7. / רִכְלַת Num. 14. 16, } mixed forms comp. of Inf. Abs. and Const.
שׁוּב Jer. 42 10. (for יָשׁוּב by aphæresis of י).
בְּרִבּוֹשׁ Is. 27. 11, (formed from רִבּוֹשׁ according to § 26. 5).
לָרִסּוֹד Is. 51. 16. (formed from רְסוֹד id.)

3. IMPERATIVE. Several verbs here have Pattah, as דַּע, חַב, צַק, רַשׁ (Kamets on account of accent). Where the Fut. is Tseri the Imp. usually takes a paragogic ה, as לְכָה (לֶךְ), רְדָה. When the tone is brought back to the penult, the Tseri is restored, as רִדָה. From יָחַב we have both חִבָּה (ה parag.) and חֲבָה. לְכִי with apocope of ה (לְכָנָה) occurs Ruth 1. 11; יְרֵא makes Imper. 2 pers. pl. יִרְאוּ instead of יִרְאוּ to distinguish from Fut. 3d. pers. pl. יִרְאוּ.

§ 72. NIPHAL.

1. PRETERITE. The following vary somewhat from the usual form ; נִעַדְתִּי (Vav omitted) Ex. 25. 22, for נוֹעַדְתִּי ; נוֹלָדוּ 1 Chron. 3. 5 (Dag. euphonic), a compound form from Pu. יֻלְּדוּ and Niph. נוֹלְדוּ.

2. INFINITIVE. The first radical here takes Dagesh by way of compensation for the נ excluded, as the form fully written out would be הִנָּוָשֵׁב. So הִקָּמֵל for הִנָּקְמֵל.

3. FUTURE. The Yod is here sometimes retained instead of being exchanged for the original Vav ; as יִיָּרֵחַ Ex. 19. 13, יִיָּחֵל Gen. 8. 12 (with tone retracted). In the first pers. sing. א always has Hireq instead of the usual Segol, as אִוָּלֵד, אִוָּשֵׁב instead of אִוָּלַד, אִוָּשַׁב. With Gutturals the final vowel is, according to analogy, Pattah, as וַיִּוָּעַץ.

4. PARTICIPLE. Anomalies are נוּגֵי Zeph. 3. 18, instead of נוֹגֵי ; נוּגוֹת Lam. 1. 4, for נוֹגוֹת ; נוֹקָשׁ for נוֹקֵשׁ Ps. 9. 17.

§ 73. PIEL.

The only exception is in the Future, which preceded by Vav conversive, drops the first of its Yods, and writes it by a Dagesh in the second, as וַיִּבַּשֵּׁחוּ Nah. 1. 4, for וַיְבַיְּשֵׁחוּ ; וַיַּגֵּהּ Lam. 3. 33, for וַיְרַיֵּגֵהּ.

§ 74. HIPHIL.

1. PRETERITE. The Vav is sometimes here suppressed, as הֵרִישׁ, חֵלִיד ; but rarely the Yod, as הוֹרַד. Once הוֹדַעְתִּי for יוֹדַעְתִּי 1 Sam. 21. 2, הוֹשַׁבּוֹתִים for הוֹשְׁבוֹתִים, Zech. 10. 6.

2. INFINITIVE. The final vowel is sometimes Tseri, following the apocopate form of the future. Occasionally Yod is inserted with the Tseri, as הוֹלִיד Is. 59. 4. We also meet with לְחַמִּיךְ 1 Sam. 14. 19, for לְהוֹמִיךְ ; and with לְהוֹשִׁירֵנִי Ps. 113. 8, with י paragogic.

3. FUTURE. The characteristic of this conjugation (ה) is ordinarily excluded, but in the following cases it is retained :

יְהוֹשִׁיעַ for יוֹשִׁיעַ Ps. 116. 6.		אֲהוֹדֶנּוּ for אוֹדֶנּוּ Ps. 28. 7.	
יְהוֹדָה " יוֹדָה Neh. 11. 17.		יְהוֹסֵף " יוֹסֵף Ps. 81. 6.	

With Vav conversive and retracted tone וַיּוֹלֶד instead of וַיּוֹלַד (וַיּוֹלַד). The Vav is sometimes defectively written, as וַיָּלֶד for וַיּוֹלֶד. Also א epenthetic inserted, as תּאֹסְרוּן for תּוֹסְרוּן, Hos. 7. 12.

4. IMPERATIVE. With ה paragogic Hireq is usually retained; as הוֹשִׁיעָה (contracted to הוֹשַׁע). The Vav is sometimes retained moveable, as הַרְשֵׁר for הוֹשַׁר Ps. 5. 9; הַרְצֵא for הוֹצֵא Gen. 18. 17. The margin however in these cases exhibits הַרְשֵׁר and הַרְצֵא.

§ 75. HITHPAEL.

1. This conjugation, like Piel, is regular. The only exceptions worthy of notice are, that it sometimes retains the original Vav, which it uses as moveable instead of Yod, as הִתְוַדַּע instead of הִתְוַדַּע Lev. 5. 5; הִתְוַרְבַּח instead of הִתְיָרְבַּח Mic. 6. 2.

§ 76. *Verbs פ״י Yod—2d Class.*

(Originally Pe Yod.)

1. The flexion of this class is marked by the following peculiarities; viz. (*a*) The Fut. of Kal presents a threefold variety of form; as יִישַׁב, יִרְצֶה, and יֵשַׁב. Retraction of the tone as usual changes Tseri into Segol, as וַיִּרְצֶה. (*b*) In Hiphil the original Yod remains and quiesces in Tseri, as הֵישִׁיב, הֵילִיל, הֵינִיק.

2. Niphal, in verbs of this class, does not occur. The Dageshed conjugations are regular throughout; as Piel יְשַׁב, Pual יְשֻׁב, Hith. הִתְיַשֵּׁב. Hophal conforms to the model in the preceding class, הוּשַׁב. Hiphil alone therefore distinguishes this class from the first class of verbs Pe Yod. For this reason only Kal and Hiphil are given in full.

3. In the Pret. of Hiph. the form is often written defectively, as חֵמִיב, חֵקִין instead of הֵרִשִׁיב, הֵרִמִיץ. In the Fut. of Hiph. a moveable Yod instead of Yod quiescent sometimes appears, as וַיַּשְׁרֵךְ Prov. 3. 25, אַיְסוּרֵם Hos. 7. 2. The following forms are altogether anomalous; viz. וַיֵּטֵב Job 24. 21, וַיֵּלֶל Is. 15. 2, as also וַיֵּדַע Ps. 139. 6, Fut. of Kal.

PARADIGM OF פ״י YOD VERBS—CLASS II.

	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
PRETERITE.							
Sing. 3 m.	יָטַב		יִטֵּב	יְטֻבַּ	הֵיטִיב	הוּטַב	הִתְיַטֵּב
3 f.	יָטְבָה				הֵיטִיבָה		
2 m.	יָטַבְתָּ		&c.	&c.	הֵיטַבְתָּ		
2 f.	יָטַבְתְּ				הֵיטַבְתְּ		
1 c.	יָטַבְתִּי				הֵיטַבְתִּי		
Plur. 3 c.	יָטְבוּ				הֵיטִיבוּ		
2 m.	יְטַבְתֶּם				הֵיטַבְתֶּם		
2 f.	יְטַבְתֶּן				הֵיטַבְתֶּן		
1 c.	יָטַבְנוּ				הֵיטַבְנוּ		
INFINITIVE.							
Absol.	יָטוֹב					הוּטַב	הִתְיַטֵּב
Constr.	יְטַב		יַטֵּב	יְטֻבַּ	הֵיטִיב		
FUTURE.							
Sing. 3 m.	יִיטַב		יְיַטֵּב	יְיֻטַּב	יֵיטִיב	יוּטַב	יִתְיַטֵּב
3 f.	תִּיטַב				תֵּיטִיב		
2 m.	תִּיטַב		&c.	&c.	תֵּיטִיב	&c.	&c.
2 f.	תִּיטְבִי				תֵּיטִיבִי		
1 c.	אִיטַב				אֵיטִיב		
Plur. 3 m.	יִיטְבוּ				יֵיטִיבוּ		
3 f.	תִּיטַבְנָה				תֵּיטַבְנָה		
2 m.	תִּיטְבוּ				תֵּיטִיבוּ		
2 f.	תִּיטַבְנָה				תֵּיטַבְנָה		
1 c.	נִיטַב				נֵיטִיב		
IMPERATIVE.							
Sing. 2 m.	יְטַב		יַטֵּב		הֵיטַב		הִתְיַטֵּב
2 f.	יְטָבִי				הֵיטִיבִי		
Plur. 2 m.	יְטָבוּ		&c.		הֵיטִיבוּ		&c.
2 f.	יְטַבְנָה				הֵיטַבְנָה		
PARTICIPLE.							
Active.	יוֹטֵב				מֵיטִיב	מוּטָב	מִתְיַטֵּב
Passive.	יָטוּב		מְיֻטָּב	מְיֻטָּב			

§ 77. *Verbs* פ" *Yod—3d Class.*

(Assimilating Yod.)

1. The grand peculiarity of these verbs is the assimilation of Yod in the Fut. of Kal, in Niphal, Hiphil, and Hophal, as יָצַת, Niph. נִצַּת, Hiph. הִצִּית, Hoph. הֻצַּת. In this respect they plainly conform to the model of פ"נ § 66, and in many cases it is perhaps impracticable to determine whether the original roots of these verbs were of פ"נ or פ"י class. Four verbs only belong wholly to this class, viz. יָצַת, יָצַג, יָצַת, יָצַע. Five others partake partly of the peculiarities of this, and partly of the other classes, viz. יָסַד, יָסַר, יָשַׁר, יָצַק, יָצַר.

2. As the conjugations Niphal, Hiphil, and Hophal are inflected precisely in the same manner as פ"נ verbs, it will be sufficient to give merely the paradigm of Kal.

PARADIGM OF פ" YOD VERBS—CLASS III.

Preterite.

	PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	יָצְתוּ		יָצְתָה		יָצַת	3
יְצַתְתֶּן		יְצַתְתֶּם	יְצַתְתְּ		יָצַתְתָּ	2
	יָצַתְנוּ			יָצַתְתִּי		1

Infinitive.

Abs. יָצוֹת

Future.

תִּצַּתְנָה		יִצְתוּ	תִּצַּת		יִצַּת	3
תִּצַּתְנָה		תִּצְתוּ	תִּצְתִּי		תִּצַּת	2
	נִצַּת			אֶצַּת		1

Imperative.

(wanting)

Participles.

יוֹצְתוֹת	יוֹצְתִים	יוֹצְתָה / יוֹצַתַת	יוֹצֵת	*Act.*

III. *Verbs whose Second Radical is Yod.*

§ 78. VERBS ע"י (בין).

1. These verbs have so close an analogy with the ensuing class (ע"ו § 80), that many of the older grammarians, as Buxtorf, Al-

ting, Danz, Simonis, and others, maintained that they ought not to be considered as constituting a distinct species. They accounted for such forms as בִּינוּ, בִּינוֹתִי, &c., by supposing that they were of the Hiph. conjugation of ע"ו verbs, of which the characteristic ה had somehow suffered aphæresis; thus making the above forms equivalent to הֲבִינוּ, הֲבִינוֹתִי. This is also the theory of Ewald. Prof. Nordheimer, on the contrary, adopts the conclusion that the medial Yod does not form an essential part of the root, which consists of two strong immutable consonants, containing the fundamental idea of the verb; but that between these the weak letter י is inserted to complete the usual triliteral form. As the true theory respecting this class of roots is yet involved in considerable uncertainty, we shall content ourselves, without attempting a decision, with the simple exhibition of the paradigm of Kal, leaving the others to be collected from that of קוּם.

PARADIGM OF THE KAL CONJUGATION OF VERBS ר"ע.

Preterite.

	PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	בָּנוּ		בָּנָה		בָּן	3
בָּנָתֶן		בְּנָתֶם	בָּנְתָה		בָּנִיתָ	2
	בָּנִינוּ			בָּנִיתִי		1
			OR			
	בֵּרְנוּ		בֵּרְנָה		בֵּרַן	3
בֵּרַנְתֶּן		בֵּרַנְתֶּם	בֵּרַנְתְּ		בֵּרַנְתָּ	2
	בֵּרַנּוּנוּ			בֵּרַנְתִּי		1

Infinitive.

בִּין Const. בּוֹן Absol.

Future.

תְּבִינֶינָה		יָבִינוּ	תָּבִין		יָבִין	3
תְּבִינֶינָה		תָּבִינוּ	תָּבִינִי		תָּבִין	2
	נָבִין			אָבִין		1

Imperative.

———		בִּינוּ	בִּינִי		בִּין	2

Participles.

———	———	———		בָּן

REMARKS.

§ 79. KAL.

1. PRETERITE. In the three verbs בִּרַךְ, רִיב, דִּיג the Preter has Yod with Hireq instead of usual form, and where this is the case the epenthetic י is inserted before the formative suffixes beginning with a consonant, as בֵּרַכְתִּי, רִיבוֹתָ, דִּיגוּם. All the other cases of the Preter conform to that of verbs ע״ו.—In the Part. beside the usual form בָּן, we meet once with בָּנִים, Neh. 13. 21, also once with regular אֹרֵב from אָרַב.

2. FUTURE, This corresponds in all respects to Fut. Hiph. of verbs עו, as is evident from the paradigm. So also in the apocopated forms, as וַיָּרֶב, וַיָּשֶׂם, וַיָּבֶן, וַתָּלֶן. Pattah for Tseri appears with the Gutturals, as יָרַח, and also in pause, as תָּלַן.

IV. *Verbs whose Second Radical is Vav.*

§ 80. VERBS ו״ע (קוּם).

1. To this class belong all those verbs whose second radical is ו, and whose root throughout in Kal, Niphal, Hiphil and Hophal, becomes by contraction *monosyllabic;* as orig. קָוַם, contr. Kal קָם, Niph. נָקוֹם Hiph. הֵקִים, Hoph. הוּקַם. The law of contraction here depends upon the principles stated § 26. I. 1–4, in respect to ו and י. From what is there said it appears that where the vowel under ו or י is peculiarly important, as is the final vowel of every triliteral root, § 31. 2, it then remains with elision of the weak ו or י, yet so far modified, that a short vowel is changed into its corresponding long, just as if two vowels had coalesced; thus קָוַם (קָרַם § 26. II. 4.) is changed into קָם; מָוַת (מָרַת) into מוֹת; חֲקָוִים into חֲקִים; שְׁוָנָה into שְׁנָה. This long vowel, however, in the 2d and 1st pers. pret. is again shortened, as קַמְתִּי, קַמְתָּ.

2. The preformatives of the Future of Kal, Preter of Niph., and of the whole of Hiph. and Hoph. consisting of a simple syllable before the monosyllabic root, arise from the normal formation according to the principles stated §§ 8. 3, and 27. 7, as יָקוּם for יָקְוֻם, חֲקִים for חֲקָוִים, הוּקַם for הָקְוַם.

3. In the Pret. of Niph. and Hiph. the semi-vowel ו is inserted before the afformative of the first and second person, in order to avoid a certain hardness of enunciation inseparable from the regular form, as נְקוֹמוֹתָ instead of נָקוֹמְתָּ, הֲקִימוֹתָ instead of הֲקַמְתָּ. In

like manner an epenthetic י with Segol (יֶ) is inserted before the afformative נָה of the sec. and third pers. fem. plur. of Fut. Kal, as תְּקוּמֶינָה for תְּקוּמְנָה. This is to avoid the formation of a mixed syllable with a long vowel in the middle of a word. In both cases the epenthetic letters take the tone. Elsewhere the tone often rests, as in verbs ע״ע, not on the afformatives תָ, וּ, וּ., but on the preceding syllable, as קָמָה, קָמוּ, &c.

4. The intensive or Dageshed conjugations, viz. Piel, Pual, and Hithpael, on account of the great weakness of the second radical, very seldom occur in the regular form. Instead of them we find the roots repeating the third radical if it be a strong one, with the change of the *ū* into *ō*, and the assumption of *ē* for the vowel, as קוֹמֵם from קוּם, הִתְרוֹמֵם from רוּם. These formations, usually termed Polel, Polal, Hithpolel, are perfectly equivalent in signification to the regular ones, and so constant that with one or two excedtions, as חוֹגֵב, עוֹדֵד from עוּד, חָגַב the normal form only occurs, where the third radical is a weak or guttural sound, as צָוָּח, קָוָּה, רָוָּה, אָוָּה, חָוָּה, שָׁוַּע, in all which cases the ו is comparatively strong. The rarer Pilpel is occasionally met with, as גִּלְגֵּל.

PARADIGM OF VERBS ע״ VAV.

	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
Preterite.							
Sing. 3 m.	קָם	נָקוֹם	קוֹמֵם	קוֹמַם	הֵקִים	הוּקַם	הִתְקוֹמֵם
3 f.	קָמָה	נָקוֹמָה	קוֹמְמָה	קוֹמְמָה	הֵקִימָה	הוּקְמָה	הִתְקוֹמְמָה
2 m.	קַמְתָּ	נְקוֹמוֹתָ	קוֹמַמְתָּ	קוֹמַמְתָּ	הֲקִימוֹתָ	הוּקַמְתָּ	הִתְקוֹמַמְתָּ
2 f.	קַמְתְּ	נְקוֹמוֹת	קוֹמַמְתְּ	קוֹמַמְתְּ	הֲקִימוֹת	הוּקַמְתְּ	הִתְקוֹמַמְתְּ
1 c.	קַמְתִּי	נְקוֹמוֹתִי	קוֹמַמְתִּי	קוֹמַמְתִּי	הֲקִימוֹתִי	הוּקַמְתִּי	הִתְקוֹמַמְתִּי
Plur. 3 c.	קָמוּ	נָקוֹמוּ	קוֹמְמוּ	קוֹמְמוּ	הֵקִימוּ	הוּקְמוּ	הִתְקוֹמְמוּ
2 m.	קַמְתֶּם	נְקוֹמוֹתֶם	קוֹמַמְתֶּם	קוֹמַמְתֶּם	הֲקִימוֹתֶם	הוּקַמְתֶּם	הִתְקוֹמַמְתֶּם
2 f.	קַמְתֶּן	נְקוֹמוֹתֶן	קוֹמַמְתֶּן	קוֹמַמְתֶּן	הֲקִימוֹתֶן	הוּקַמְתֶּן	הִתְקוֹמַמְתֶּן
1 c.	קַמְנוּ	נְקוֹמוֹנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ	הֲקִימוֹנוּ	הוּקַמְנוּ	הִתְקוֹמַמְנוּ
Infinitive.							
Absol.	קוֹם				הָקֵים		
Constr.	קוּם	הִקּוֹם	קוֹמֵם	קוֹמַם	הָקִים	הוּקַם	הִתְקוֹמֵם
Future.							
Sing. 3 m.	יָקוּם	יָקוֹם	יְקוֹמֵם	יְקוֹמַם	יָקִים	יוּקַם	יִתְקוֹמֵם
3 f.	תָּקוּם	תָּקוֹם	תְּקוֹמֵם	תְּקוֹמַם	יָקִים	יוּקַם	תִּתְקוֹמֵם
2 m.	תָּקוּם	תָּקוֹם	תְּקוֹמֵם	תְּקוֹמַם	תָּקִים	תּוּקַם	תִּתְקוֹמֵם
2 f.	תָּקוּמִי	תָּקוֹמִי	תְּקוֹמְמִי	תְּקוֹמְמִי	תָּקִימִי	תּוּקְמִי	תִּתְקוֹמְמִי
1 c.	אָקוּם	אָקוֹם	אֲקוֹמֵם	אֲקוֹמַם	אָקִים	אוּקַם	אֶתְקוֹמֵם
Plur. 3. m.	יָקוּמוּ	יָקוֹמוּ	יְקוֹמְמוּ	יְקוֹמְמוּ	יָקִימוּ	יוּקְמוּ	יִתְקוֹמְמוּ
3 f.	תָּקוּמְנָה	תָּקוֹמְנָה	תְּקוֹמַמְנָה	תְּקוֹמַמְנָה	תָּקֵמְנָה	תּוּקַמְנָה	תִּתְקוֹמַמְנָה
2 m.	תָּקוּמוּ	תָּקוֹמוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ	תָּקִימוּ	תּוּקְמוּ	תִּתְקוֹמְמוּ
2 f.	תָּקוּמְנָה	תָּקוֹמְנָה	תְּקוֹמַמְנָה	תְּקוֹמַמְנָה	תָּקֵמְנָה	תּוּקַמְנָה	תִּתְקוֹמַמְנָה
1 c.	נָקוּם	נָקוֹם	נְקוֹמֵם	נְקוֹמַם	נָקִים	נוּקַם	נִתְקוֹמֵם
Imperative.							
Sing. 2 m.	קוּם	הִקּוֹם	קוֹמֵם		הָקֵם		הִתְקוֹמֵם
2 f.	קוּמִי	הִקּוֹמִי	קוֹמְמִי		הָקִימִי		הִתְקוֹמְמִי
Plur. 2 m.	קוּמוּ	הִקּוֹמוּ	קוֹמְמוּ		הָקִימוּ		הִתְקוֹמְמוּ
2 f.	קֹמְנָה	הִקּוֹמְנָה	קוֹמַמְנָה		הָקֵמְנָה		הִתְקוֹמַמְנָה
Participles.							
Active.	קָם		מְקוֹמֵם		מֵקִים		מִתְקוֹמֵם
Passive.	קוּם	נָקוֹם		מְקוֹמָם		מוּקָם	

REMARKS.

§ 81. KAL.

1. PRETERITE. Neuter verbs having Holem or Tseri, as בָּוֹשׁ, טָוֹב, רָזֵץ, מָתַח regularly retain them on the rejection of the ו as בּשׁ, בּשָׁה, בּשְׁתָּ, טַב, לַץ, מַת. Two cases by special anomaly exhibit Pattah, as בָּז Zech. 4. 10, טָח Is. 44. 18. In the unique form קָאַם Hos. 10. 14, the medial א is merely a *mater lectionis*, § 5. 2.

Anomalies.

רָאֲמָה for רָמָה Zech. 14. 10.	וְלָנָה for לָנָה Zech. 5. 4.
שָׁבַת " שָׁבָה Ezek. 46. 7.	שַׁתָּה " שַׁתָּ Ps. 8. 7.
שַׁתּוּ " שָׁתוּ Ps. 94. 15.	פַּשְׁתָּם " פָּשָׁתָּם Mal. 4. 2.

2. INFINITIVE. The Const. Inf. has sometimes Holem instead of Shureq, as מוֹת, בּוֹא, טוֹב; also with Vav omitted, as לָבֹא. Occasionally Shureq is shortened to Kibbuts, as שֻׁב, לֻנָם. With ה paragogic, רוֹעָה, בְּבֹאָה. By special anomaly רָצוֹא, for רָצוֹה with א for ה paragogic. In אָדוֹשׁ for דּוֹשׁ Is. 28. 28, the א is prosthetic.

3. FUTURE. In רְשֻׁבוּ we find Kibbuts for Shureq. Occasionally Fut. *o* instead of *u* is met with, as רָבוֹא, רָחוֹם, רָקוֹם. This however is shortened by Vav. conversive, as וַיָּקָם. Under the preformatives of the verb בּוֹשׁ, Tseri always occurs, as אֵבוֹשָׁה, &c. With a Guttural or Resh the apoc. Fut. usually takes Pattah, as וַיִּסַּר, וַיִּנַּח.

4. IMPERATIVE. Sometimes defectively written, as קָם, מָת. Sometimes with Holem, מוֹל, צוֹר. With parag. ה, שׁוּבָה, or שָׁבָה, קוּמָה, בֹּאָה.

5. PARTICIPLE. This occurs with *o* as בּוֹשִׁים, אוֹר, and also with Tseri, as עֵר, מֵת, לֵנִים. But its usual form is the same with that of the Preterite.

§ 82. NIPHAL.

1. PRETERITE. A single instance of initial Tseri occurs as נֵעוֹר Zech. 2. 17. In the persons having the afformatives נ and ת Holem is usually exchanged for ו, as נָקוּמוֹנִי, נְקוּמוֹתָ. Yet Holem remains in נְקֹטֹתָם Ezek. 20. 43, נְמֹצוֹתָם Ezek. 11. 17.

2. INFINITIVE. In one case with Shureq instead of Holem, as הֵדוֹשׁ, Is. 25. 10. If the first radical be a Guttural, the characteristic ה takes Tseri instead of Hireq, as הֵאוֹר, whence by contraction לֵאוֹר, Job 33. 30.

3. PARTICIPLE. Occasionally with Shureq or Kibbuts instead of Holem, as נָצוּר, Ezek. 6. 12, נְבֻכִים, Ex. 14. 3, נְזוּרָה Is. 1. 18.

§ 83. HIPHIL.

1. PRETERITE. The final Hireq here not unfrequently falls out, and is supplied by Tseri, as חֵפֵר (חֵפִיר); with a Guttural or Resh it goes into Pattah, as חֵפַר, חֵצַר, חֵרַע.

Other Anomalies.

הֲרִיעוֹתִי	for	חֲרֵעֹתִי	Jer. 6. 7.	Num. 16. 15.
חֲטִילוֹתִי	"	חֲטַלְתִּי	1 K. 21. 25.	Jer. 16. 13.
הֲטִיבוֹתִי	"	הֲטִבֹתִי	Num. 31. 26.	Ezek. 36. 11.
וַהֲרִימוֹתָ	"	וַהֲרֵמֹתָ	Ex. 18. 23.	Num. 17. 6.
חֲעִידוֹתָה	"	חֲעַדֹתָה	Ex. 20. 25.	Num. 16. 14.
הֲנִיפוֹתִי	"	הֲנִפֹתִי		

הוֹשְׁבוֹתִים (comp. of יָשַׁב and שׁוּב).

2. INFINITIVE. Once with Yod written חֲטִים Jer. 44. 24. With ל the characteristic ח is often excluded, as לָדִין for לָהָדִין. So also with ב, בָּעִיר for בָּהָעִיר. Once with fem. form, הֲנָפָה Is. 30. 28, for הֲנִיפָה.

3. FUTURE. Often terminates with Tseri, as יָסֵר, יָרֵעַ, יָרֵם. Vav conversive, as usual, shortens Tseri into Segol, as וַיָּקֶם, וַיֶּתֶן. Before a Guttural, Pattah according to common usage stands in the last syllable, as יָסַר, תָּרַע. With נ paragogic תְּחִילֶּינָּה.

4. IMPERATIVE. With Pattah on account of Guttural in חֲשַׁע; also once without a Guttural, הָשֵׁב, Ezek. 21. 35. Once with Yod, חֲשִׁיב 2 Kings 18. 6. So בִּינָה, לֵינוּ, לִינִי, הִינוּ.

5. PARTICIPLE. Terminates frequently in Tseri and Pattah, as מֵרַע, מַצַּר. In מֵפִיר, מֵלִין, Pattah occurs for Tseri, מַסִּית, מַלָּין, according to the analogy of verbs ע״ע.

§ 84. HOPHAL.

1. PRETERITE. The long vowel Shureq in the following cases appears to be resolved inio Kibbuts with Dagesh; חֻקַּם 2 Sam. 23. 1, הֻסַּג Is. 59. 14. In Dan. 8. 11, we find חֻרַּים, and elsewhere רוּמָתוּ, הוּפַר and רִימָתוּ, חָפַר, for

V. *Verbs whose Second and Third Radicals are alike.*

§ 85. VERBS ע״ע (סָבַב).

1. These verbs are irregular by contraction, and their distinguishing peculiarity consists in dropping the second radical and

transferring its vowel to the first, § 31. 5. *a*; as סָבַב, contr. סַב; סָבַב, contr. סַב.

2. In every case of contraction of this kind, the last radical ought analogically to have a Dagesh compensative, but as this cannot stand at the end of a word the reduplication consequently takes place only when there is an accession to the end of a contracted form. Thus we do not write סַבָּ, סַבּ, but סַבּוּ, סַבָּה.

3. In order to render more audible the doubling of the last radical by the Dagesh, which might easily be slurred over in pronunciation, the epenthetic syllables וּ and יִ, carrying with them the tone, are inserted before suffixes beginning with a consonant as in the preceding class of verbs, § 80. Thus instead of סַבָּתָּ, סַבָּנוּ, סַבְנָה, we have סַבּוֹתָּ, סַבּוּנוּ, סַבִּינָה. The supplied וֹ may be written defectively, as סַבֹתָּ, though such orthography is rare.

4. The preformatives of the Fut. Kal. Pret. Niph., and of Hiph. and Hoph. throughout, which in the case of contraction come necessarily to stand in a simple syllable (as סַבּ—יִ instead of יִסְבַּב—), usually take a *long* vowel instead of a *short* one, which they would otherwise have; as Fut. K. יָסֹבּ instead of יִסְבַּב; Pret. Hiph. הֵסַבּ instead of הִסְבִּב; Inf. הָסֵבּ instead of הָסְבֵּב; Fut. יָסֵבּ instead יַסְבֵּב. This long vowel however is *pure* and *mutable*, and therefore capable of being changed or cast away when the shifting of the tone requires it; as תְּסֻבֶּינָה, תְּסֻבֵּינָה.

5. Verbs of this class having the second and third radicals *Guttural*, lengthen the preceding vowel in cases where Dagesh, analogically due, is excluded by the Guttural; as שָׁחַח, contr. שָׁח, 3d pers. fem. שָׁחָה (שָׁחְחָה); 1 pers. שָׁחוֹתִי (שָׁחְחוֹתִי).

6. The place of the tone in these verbs is peculiar. (*a*) In Kal, Niphal, Hiphil, and Hophal it rests on the *penult* of all the persons which have afformatives *beginning with the vowels*, חָ, וּ or יִ; as חוּסַבְתָּ, סַבִּי, סַבּוּ. (*b*) In all the persons which have formative suffixes *beginning with a consonant* (excepting תֶּם and תֶּן) the tone rests on the epenthetic וֹ or יִ, inserted between the verb and the suffix; as כַּבּוֹתָּ, תְּסֻבִּינָה.

7. Instead of the ordinary Dageshed conjugations, viz. Piel, Pual, and Hithpael, the rarer intensive formations Poel and Hithpoel, for which are sometimes substituted Pilpel, Pulpal, and Hithpalpal, are usually employed here as in verbs ע״ו.

PARADIGM OF VERBS ע״ע.

PRETERITE.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
Sing. 3 m.	סַב	נָסַב	סֹובֵב	סוֹבַב	חֵסַב	חוּסַב	הִתְסוֹבֵב
3 f.	סַבָּה	נָסַבָּה	סוֹבְבָה	סוֹבְבָה	חֵסַבָּה	חוּסַבָּה	הִתְסוֹבְבָה
2 m.	סַבּוֹתָ	נָסַבּוֹתָ	סוֹבַבְתָּ	סוֹבַבְתָּ	חֵסַבּוֹתָ	חוּסַבּוֹתָ	הִתְסוֹבַבְתָּ
2 f.	סַבּוֹת	נָסַבּוֹת	סוֹבַבְתְּ	סוֹבַבְתְּ	חֵסַבּוֹת	חוּסַבּוֹת	הִתְסוֹבַבְתְּ
1 c.	סַבּוֹתִי	נָסַבּוֹתִי	סוֹבַבְתִּי	סוֹבַבְתִּי	חֵסַבּוֹתִי	חוּסַבּוֹתִי	הִתְסוֹבַבְתִּי
Plur. 3 c.	סַבּוּ	נָסַבּוּ	סוֹבְבוּ	סוֹבְבוּ	חֵסַבּוּ	חוּסַבּוּ	הִתְסוֹבְבוּ
2 m.	סַבּוֹתֶם	נָסַבּוֹתֶם	סוֹבַבְתֶּם	סוֹבַבְתֶּם	חֵסַבּוֹתֶם	חוּסַבּוֹתֶם	הִתְסוֹבַבְתֶּם
2 f.	סַבּוֹתֶן	נָסַבּוֹתֶן	סוֹבַבְתֶּן	סוֹבַבְתֶּן	חֵסַבּוֹתֶן	חוּסַבּוֹתֶן	הִתְסוֹבַבְתֶּן
1 c.	סַבּוֹנוּ	נָסַבּוֹנוּ	סוֹבַבְנוּ	סוֹבַבְנוּ	חֵסַבּוֹנוּ	חוּסַבּוֹנוּ	הִתְסוֹבַבְנוּ
INFINITIVE.							
Absol.	סָבוֹב	הָסֵב					
Constr.	סֹב	הָסֵב	סוֹבֵב	סוֹבַב	הָסֵב	חוּסַב	הִתְסוֹבֵב
FUTURE.							
Sing. 3 m.	יָסֹב	יָסַב	יְסוֹבֵב	יְסוֹבַב	יָסֵב	יוּסַב	יִתְסוֹבֵב
3 f.	תָּסֹב	תָּסַב	תְּסוֹבֵב	תְּסוֹבַב	תָּסֵב	תּוּסַב	תִּתְסוֹבֵב
2 m.	תָּסֹב	תָּסַב	תְּסוֹבֵב	תְּסוֹבַב	תָּסֵב	תּוּסַב	תִּתְסוֹבֵב
2 f.	תָּסֹבִּי	תִּסָּבִּי	תְּסוֹבְבִי	תְּסוֹבְבִי	תָּסֵבִּי	תּוּסַבִּי	תִּתְסוֹבְבִי
1 c.	אָסֹב	אֶסַּב	אֲסוֹבֵב	אֲסוֹבַב	אָסֵב	אוּסַב	אֶתְסוֹבֵב
Plur. 3 m.	יָסֹבּוּ	יִסַּבּוּ	יְסוֹבְבוּ	יְסוֹבְבוּ	יָסֵבּוּ	יוּסַבּוּ	יִתְסוֹבְבוּ
3 f.	תָּסֹבְנָה	תִּסַּבְנָה	תְּסוֹבֵבְנָה	תְּסוֹבֵבְנָה	תָּסֵבְנָה	תּוּסַבְנָה	תִּתְסוֹבֵבְנָה
2 m.	תָּסֹבּוּ	תִּסַּבּוּ	תְּסוֹבְבוּ	תְּסוֹבְבוּ	תָּסֵבּוּ	תּוּסַבּוּ	תִּתְסוֹבְבוּ
2 f.	תָּסֹבְנָה	תִּסַּבְנָה	תְּסוֹבֵבְנָה	תְּסוֹבֵבְנָה	תָּסֵבְנָה	תּוּסַבְנָה	תִּתְסוֹבֵבְנָה
1 c.	נָסֹב	נִסַּב	נְסוֹבֵב	נְסוֹבַב	נָסֵב	נוּסַב	נִתְסוֹבֵב
IMPERATIVE.							
Sing. 2 m.	סֹב	הָסֵב	סוֹבֵב		חָסֵב		הִתְסוֹבֵב
2 f.	סֹבִּי	הָסַבִּי	סוֹבְבִי		חָסֵבִּי		הִתְסוֹבְבִי
Plur. 2 m.	סֹבּוּ	הָסַבּוּ	סוֹבְבוּ		חָסֵבּוּ		הִתְסוֹבְבוּ
2 f.	סֻבֶּינָה	הָסַבְנָה	סוֹבֵבְנָה		חָסֵבְנָה		הִתְסוֹבֵבְנָה
PARTICIPLE.							
Active.	סֹבֵב		מְסוֹבֵב		מֵסֵב		מִתְסוֹבֵב
Passive.	סָבוּב	נָסָב		מְסוֹבָב		מוּסָב	

REMARKS.

§ 87. KAL.

1. PRETERITE. Contraction in these verbs is by no means uniform, as we find reg. זָמַם Deut. 19. 19, זָמְמָתִי Zech. 8. 14, עָלְלוּ Ezek. 27. 11, עָשְׁשָׁה Ps. 6. 2, חָנּוֹן Is. 30. 19. In the plural one or two cases of the form סַבּוּ (instead of סַבְבוּ) occur; as רַמּוּ Job 24. 24; also רִמּוּ Job 22. 12, רִבּוּ Gen. 49. 23. Once תַּמְנוּ for תַּמּוּנוּ Ps. 64. 7 (perhaps for תֻּמְּמוּ). With Dagesh omitted we have אֲרוֹחִי Mal. 2. 2, and שְׁחוֹחִי Ps. 35. 14.

2. INFINITIVE. Before Maqqeph the long final vowel is shortened, as תֹּם־, תֻּם. With suff. we find בְּחָקוֹ. Final Pattah also is not of unfrequent occurrence, as שַׁחַת, גַּל, לָרַד, בְּשַׁמָּם. A few exhibit Shureq like verbs עיו, as לָבוּר, לָחוּל, לָעוּת.

3. FUTURE. The form of the Future is threefold, viz. יִסֹּב, יִסֻּב, יִסַּב. Of these the first is the most regular and frequent. It is shortened upon loss of the tone, as יָרְחֲנֵי יָרֹחַ. The second is sometimes a Chaldaism; but the true solution of the form seems not yet to have been hit upon. It occurs in the following words, יִדֻּם, יִשֻּׁם, יִסֻּב. Final Shureq occurs in some, as יָרוּד, יָרוּן, יָרוּץ; and for sake of euphony with Kibbuts in וְיָרֻם. With ח parag. in תָּרֻנָּה. The Fut. with Pattah usually takes Tseri ante-final, as יַחֲלֹ, יַרְמֵי יַרְחֵם, &c.

4. IMPERATIVE. This like the Inf. Abs. sometimes takes Pattah, as גַּל Ps. 119. 22, דַּל Ps. 141. 3; also with ח parag., as בַּנָּה Ps. 80. 16; and once when the second radical, from being a Guttural, does not admit Dagesh, as אֲרֵה Num. 22. 6. Before a suffix the tone rests upon the afformative, and the vowel is shortened, as סָלְחִי Jer. 50. 26; so also occasionally without a suffix, as גְּזִי Jer. 7. 29, רְנִי Zech. 2. 14, רְנּוּ Is. 44. 23. In קָבְנוֹ Num. 23. 13, either the נ is epenthetic, = קָבוֹ, or the form is for קָבְנוֹ.

§ 88. NIPHAL.

1. PRETERITE. Besides the common form with *ă* final, we also meet with final *ē* and *ō*, as נָקֵל 2 Kings 20. 10, נָמֵס Nah. 2. 11, נָסֵגָה Ezek. 26. 2, נִגְלֵוּ Is. 34. 4, נָבוֹז Amos 3. 11, נָגוֹז Nah. 1. 12. Verbs whose first radical is ח present a twofold formation, as נֶחַר Ps. 69. 4, נָחַת Mal. 2. 5, or נֶחָם Is 57. 5; also with א for first radical, נֶאַר Mal. 3. 9.

2. INFINITIVE. Sometimes occurs with Tseri, as חֲמֵס Ps. 68. 3, חֲלֵל Is. 24. 3, once לְחֲלֹו Lev. 21. 4. The Inf. Abs. fully written with Holem, as הָבוֹז Ezek. 20. 9, חָבוֹז Is. 24. 3.

3. FUTURE. Occasionally with ō, as תָּרוֹץ Ezek. 29. 7, תְּרֹמֵי Jer. 48. 2, יְרֹמוּ Ezek. 10. 17, תְּתֹם Gen. 47. 18. If Dagesh falls ont of the first radical, the preformatives of the Fut. usually have ĕ, as אֶחַל Ezek. 22. 26, אֶחַת Jer. 17. 18. In אֵרִחַם Ps. 19. 14, the י is epenthetic. Once אְבַּח for אָבַח Mic. 6. 16.

4. PARTICIPLE. The Tseri termination sometimes occurs here also, as נָמֵס 1 Sam. 15. 9. Once נְסֻבָּח 2 Chron. 10. 15.

§ 89. HIPHIL.

1. PRETERITE. Instead of Tseri in the last syllable the use of Pattah is common throughout the whole conjugation, not only where one of the radicals is a Guttural or Resh, as הֶחֱמַר, חֶחֱזָ, חֶחֱרַךְ, but also in other cases, as הֶחֱמִסוּ, הֶחֱקַל. So Part. מֶצַל. As Tseri is pure in Hiphil it is of course liable to change, as הֶסַב, 2d pers. הֲסִבּוֹתְ. The form חֻזַּל=הֻזַּל Lam. 1. 8, is anomalous, as is also חֲזִתִּיתְ for for חֲפִתּוֹתְ Prov. 24 28.

2. INFINITIVE. The characteristic ח here assumes Kamets probably to distinguish it from the Preter. As in the Preter, Pattah appears also in the final syllable instead of Tseri, as לְחָבֵר Jer. 4. 11, לְחָזֵק 2 Chron. 34. 7 (Tseri being retained instead of Kamets). With suffixes, as בְּהַלּוֹ, כַּהֲחִרִמְךָ.

3. FUTURE. With the tone retracted Tseri is, as usual, shortened into Segol, whether in consequence of Vav conversive, as וַיֶּגֶל, וַיֶּסֶךְ, or of a monosyllable following, according to § 21. 8. *c*, as יָסֶךְ לָךְ Ps. 91. 4. In one case we have Hireq instead of Tseri final, as יַשִּׁרִם Jer. 49. 20. וַתִּרִץ Judg. 9. 53, is anomalous for וַתָּרֶץ. So also וַיַּבְּהוּ Deut. 1. 44, for וַיַּבֶּהוּ.

§ 90. HOPHAL.

1. The anomalies in Hophal are few and trifling. The preformative of the Preter, it will be observed, is pointed חוּסַב instead of חֻסַּב. Variant from this is חִמְּכוּ Job 24. 24, for חוּמְּכוּ. In the Inf. we find חָשְׁמָה *its lying desolate*, Lev. 26. 35, where Shureq goes into Kamets Hateph, and ה the pronoun lacks Mappiq. So בְּחָשְׁמָה Lev. 26. 34, by metathesis of points for בְּחָשַׁמָּה.

VI. *Verbs whose Third Radical is Aleph.*

§ 91. VERBS ל״א (מָצָא).

The peculiarity of this class arises from the *quiescence* of א, the final radical. This quiescence is regulated by the following laws:

1. In the forms *without* afformatives, where א is the final letter, it invariably quiesces, as מָצָא, מְצָא. This however affects the punctuation only in cases where Pattah would analogically appear, which the quiescing א always lengthens into Kamets. Thus in Pret. Kal, Niph. Pu. and Hoph., and Fut. and Imp. Kal, we have מָצָא, נִמְצָא, מֻצָּא, הָמְצָא, רִמְצָא, and מְצָא, in all which cases the regular vowel is Pattah.

2. In the forms *with* afformatives (beginning with a consonant) the א quiesces, (*a*) In the Preter of all the *derived* conjugations in Tseri, as נִמְצֵאתָ. (*b*) In the Fut. and Imp. of all the conjugations in Segol, as תִּמְצָאנָה, מְצָאנָה.

3. Where afformatives occur beginning with a vowel, the form is regular, as א then is moveable, as מָצְאָה, מָצְאוּ, מָצְאִי.

4. In the Pret. of Kal, where the second radical properly has Pattah, א quiesces in Kamets, as מָצָאתָ, קָרָאתָ instead of מָצַאְתָּ, קָרַאְתָּ.

PARADIGM OF ל״א ALEPH VERBS.

PRETERITE.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
Sing. 3 m.	מָצָא	נִמְצָא	מִצֵּא	מֻצָּא	הִמְצִיא	הָמְצָא	הִתְמַצֵּא
3 f.	מָצְאָה	נִמְצְאָה	מִצְּאָה	מֻצְּאָה	הִמְצִיאָה	הָמְצְאָה	הִתְמַצְּאָה
2 m.	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ	מֻצֵּאתָ	הִמְצֵאתָ	הָמְצֵאתָ	הִתְמַצֵּאתָ
2 f.	מָצָאת	נִמְצֵאת	מִצֵּאת	מֻצֵּאת	הִמְצֵאת	הָמְצֵאת	הִתְמַצֵּאת
1 c.	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי	מֻצֵּאתִי	הִמְצֵאתִי	הָמְצֵאתִי	הִתְמַצֵּאתִי
Plur. 3 c.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ	מֻצְּאוּ	הִמְצִיאוּ	הָמְצְאוּ	הִתְמַצְּאוּ
2 m.	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם	מֻצֵּאתֶם	הִמְצֵאתֶם	הָמְצֵאתֶם	הִתְמַצֵּאתֶם
2 f.	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן	מֻצֵּאתֶן	הִמְצֵאתֶן	הָמְצֵאתֶן	הִתְמַצֵּאתֶן
1 c.	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ	מֻצֵּאנוּ	הִמְצֵאנוּ	הָמְצֵאנוּ	הִתְמַצֵּאנוּ
INFINITIVE.							
Absol.	מְצוֹא		מַצֹּא		הַמְצֵא		
Constr.	מְצֹא	הִמָּצֵא	מַצֵּא	מְצָא	הַמְצִיא	הָמְצָא	הִתְמַצֵּא
FUTURE.							
Sing. 3 m.	יִמְצָא	יִמָּצֵא	יְמַצֵּא	יְמֻצָּא	יַמְצִיא	יָמְצָא	יִתְמַצֵּא
3 f.	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תְּמֻצָּא	תַּמְצִיא	תָּמְצָא	תִּתְמַצֵּא
2 m.	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תְּמֻצָּא	תַּמְצִיא	תָּמְצָא	תִּתְמַצֵּא
2 f.	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי	תְּמֻצְּאִי	תַּמְצִיאִי	תָּמְצְאִי	תִּתְמַצְּאִי
1 c.	אֶמְצָא	אֵמָּצֵא	אֲמַצֵּא	אֲמֻצָּא	אַמְצִיא	אָמְצָא	אֶתְמַצֵּא
Plur. 3. m.	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ	יְמֻצְּאוּ	יַמְצִיאוּ	יָמְצְאוּ	יִתְמַצְּאוּ
3 f.	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תְּמֻצֶּאנָה	תַּמְצֶאנָה	תָּמְצֶאנָה	תִּתְמַצֶּאנָה
2 m.	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ	תְּמֻצְּאוּ	תַּמְצִיאוּ	תָּמְצְאוּ	תִּתְמַצְּאוּ
2 f.	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תְּמֻצֶּאנָה	תַּמְצֶאנָה	תָּמְצֶאנָה	תִּתְמַצֶּאנָה
1 c.	נִמְצָא	נִמָּצֵא	נְמַצֵּא	נְמֻצָּא	נַמְצִיא	נָמְצָא	נִתְמַצֵּא
IMPERATIVE.							
Sing. 2 m.	מְצָא	הִמָּצֵא	מַצֵּא		הַמְצֵא		הִתְמַצֵּא
2 f.	מִצְאִי	הִמָּצְאִי	מַצְּאִי		הַמְצִיאִי		הִתְמַצְּאִי
Plur. 2 m.	מִצְאוּ	הִמָּצְאוּ	מַצְּאוּ		הַמְצִיאוּ		הִתְמַצְּאוּ
2 f.	מְצֶאנָה	הִמָּצֶאנָה	מַצֶּאנָה		הַמְצֶאנָה		הִתְמַצֶּאנָה
PARTICIPLE.							
Active.	מֹצֵא		מְמַצֵּא		מַמְצִיא		מִתְמַצֵּא
Passive.	מָצוּא	נִמְצָא		מְמֻצָּא		מָמְצָא	

REMARKS.

§ 92. KAL.

1. PRETERITE. The Preter of verbs of final Tseri, like רָאָה, usually retains the Tseri here, as רָאִיתָ, רָאִיתֶם. For the 3d pers. fem. we meet with the contracted form מָלְאַת Is. 7. 14, חָמְאַת Ex. 5. 16. The following are cases in which א has fallen out; מָצְחִי Num. 11. 11, יָצְתִי Job 1. 21, מָלֵחִי Job 8. 18, מָלוּ Ezek. 18. 16, נָשׂוּ Ezek. 39. 26. Irregular is צָמְתָה, which, like many other verbs of this class, follows the analogy of verbs ל״ה, which would make צָמְיתָה. So כָּלְאוּתִי Ps. 119. 101, like פָּלַיְתִי.

2. INFINITIVE. With ת paragogic, Holem, as in regular verbs, is shortened to Kamets Hateph, and in that form transferred to the first radical, as לָמָתְאָה. Of the fem. form is רָאֳאָה, חָמָאָה; also מְלֹאת (מְלֹאָה); לְקָרַאת (לְקָרַאַת); קָרֹאת (קָרֹאָת). In לָרֹא (לָרְאֹת) thereis an aphæresis of the first radical: נָשָׂא makes שְׂאֵת, and by crasis or contraction שַׂאת (שְׂאֵת) Gen. 36. 7.

3. FUTURE. In this tense we have אֶרְפֶּה Jer. 3. 22, for אֶרְפָּא, by commutation of א for ה. With paragogic ן, אֶקְרָאֶה 1 Sam. 28. 15, with Segol instead of Kamets for sake of euphony. With נ paragogic occur תִּמְצָאוּן Deut. 1. 29, תִּירָאוּן 1 Sam. 9. 15, יִמְצָאוּנָה Jer. 2. 24, יִקְרָאֻנִי Prov. 1. 21. The form תִּרְפָּנָה Job 5. 18, for תִּרְפָּאנָה from רָפָא follows the analogy of verbs ל״ה. The verb נָשָׂא makes Fut. יִשָּׂא. Hence יִשָּׂאוּנְךָ Ps. 91. 12, with נ paragogic remaining before the suffix as above. So תִּשָּׂאֹרְנָה Ezek. 23. 49, with epenthetic ר, like ל״ה verbs, and תִּשָּׂנָה Jer. 9. 17, with א elided. יָרָא makes Fut. אִירָא with י quiescing in Hireq, whereas יָצָא makes Fut. יֵצֵא after the model of verbs פ״י first class, § 70.

4. IMPERATIVE. Here we find יִרְאוּ 1 Sam. 12. 24, for יִרְאוּ to distinguish it from the Fut. יִרְאוּ. From קוּא we have Imp. קִיאוּ Jer. 25. 27, for קְאוּ. The apoc. forms מְצָאן, קְרָאן occur, as also קְרָן with Kamets dropped. נָשָׂא and יָצָא make שָׂא, מְאוּ, and צֵא, צְאוּ.

5. PARTICIPLE. Examples here occur conforming to the analogy of verbs ל״ה, as חוֹטֵא (חוֹטֵא) Eccles. 9. 18, מוֹצֵא (מוֹצֵא) Eccles. 7. 26. In the plur. א sometimes quiesces, as חֹטְאִים 1 Sam. 14. 33, for חֹטְאִים, בּוֹאִם Neh. 6. 8, for בּוֹאִם. With fem. form מֹצֵאת Cant. 8. 10, for מֹצְאָת, יֹצֵאת Jud. 11. 34, for יֹצְאָת.

§ 92. NIPHAL.

1. PRETERITE. In two cases the characteristic נ is omitted, viz. נִבָּא 1 Sam. 10. 11, and נִשָּׂא Ex. 25. 28. By contraction נִפְלָאת for נִפְלָאָה Ps. 118. 23; whence by doubling ח and changing the first into ח, נִפְלָאֲחָה 1 Sam. 1. 26, נִטְמִינוּ Josh. 18. 3. The analogy of verbs ל״ח is followed by נִפְלַאתִי for נִפְלֵיתִי Ps. 139. 14.

2. INFINITIVE. With Dagesh suppressed and the third radical commuted for ה we have הֵרָפֵה Jer. 19. 11, חֵחָבֵה 2 Kings 7. 12. One retains the characteristic of the conjugation נֶחְבָּה Jer. 49. 10, with ה final for א. חִנְבָּאוֹת of the form of verbs ל״ח is for חִנָּבֵא Zech. 13. 4.

3. FUTURE. Here also the analogy of verbs ל״ח prevails in יֵרָפוּ for יֵרָפְאוּ 2 Kings 2. 22. Paragogic א appears in יִנָּשׂוּא for יִנָּשׂוּ Jer. 10. 5. In תִּוָּרֵא Ps. 130. 4, from יָרֵא, the radical י is commuted for ו.

4. PARTICIPLE. Three occur with Sheva in the plur. instead of Kamets, viz. הַנִּמְצָאִים (הַנִּמְצְאִים) Ezek. 20. 30, נִטְמָאִים (נִטְמְאִים) Est. 1. 5, נֶחְבָּאִים (נֶחְבְּאִים) Josh. 10. 17. So נִבְּאִים for נִבָּאִים Jer. 14. 15.

§ 93. PIEL.

1. PRETERITE. Some few, like verbs ל״ח, end in final Kamets instead of Tseri, as דִּבָּא Ps. 143. 3, מִלָּא Jer. 51. 34, נִשָּׂא Am. 4. 2. In נַבֵּיתָ Jer. 26. 9, the Yod is commutative of א, נַבֵּאתָ. The three following have Hireq instead of Tseri, viz. דִּבָּאתָ, רִפָּאתִי, רִפָּאנוּ.

2. FUTURE. In יְרַמֶּה the final ה is for א, יְרַמֶּא. With elided א we find יְרַפּוּ for יְרַפְּאוּ Jer. 8. 11.

§ 94. HIPHIL.

1. PRETERITE. An apocope of א occurs in חֶחֱטֵי 2 Kings 13. 6, for הֶחֱטִיא. So in הִמְצִיתִיךָ 2 Sam. 3. 8, for חִמְצֵאתִיךָ. The anomalous form הֶהֱבֵאתָה occurs Josh. 6. 17, for הֶחֱבִיאתָ, the ה fem. being doubled and the first changed into ת. For הוֹצֵאת Job 15. 13, some copies read more correctly חוֹצֵאתָ. A composite form appears in וַהֲקֵאוֹתוֹ Prov. 25. 16, made up from verbs ל״א and ע״ו, for וַחֲקִיאוֹתוֹ or וַחֲקֵאוֹתוֹ.

VII. *Verbs whose Third Radical is He.*

§ 95. VERBS ל״ה.

1. Under this class are included verbs having originally final ו or י, both of which coming at the end of a word after a heterogeneous vowel (Pattah) are converted to ה in order to conform to the vowel, § 26. II. 3. *b*, which consequently is lengthened by quiescence; thus, גָּלָה = גָּלַו = גָּלַי. In many cases, from the great native weakness of these letters, they are excluded altogether, § 26. I. 2; as גָּלוּ for גָּלְיוּ (גָּלְחוּ), יִגְלוּ for יִגְלְיוּ (יִגְלָחוּ). In pause, however, they often remain, as יִגְלֶוּ for יִגְלוּ or יִגְלֶיוּ. But in the middle of words where their substitute ה, if retained, would fall into a mixed syllable, they are restored, as גָּלְיָתָ for גָּלִיתָ, גָּלַחְתָּ for גָּלִיתָ. In the 3d pers. fem. sing. pret., where, upon the addition of ה char. fem. to the root, two of these letters would concur, the first is hardened into its cognate ת, as גָּלְיָה for גָּלְתָה. It is to be observed, however, that those verbs whose third radical is Mappiqed or moveable ה (ה), as גָּבַהּ, כָּמַהּ, נָגַהּ, תָּמַהּ, come not under the rules which distinguish the class we are now considering. They are inflected according to the model of ל״ Guttural verbs, § 64.

2. The rules of quiescence in this class of verbs are the following:—(*a*) In all the Preters the final ה quiesces in Kamets, as גָּלָה, יִגְלֶה, נִגְלָה, הִגְלָה, &c. (*b*) In all the Futures in Segol, as יִגְלֶה, יִגֶּה, יִגַּהּ, יִגְלֶה, &c. (*c*) In all the Infin. Abs. except Hiph. and Hoph. in Holem, as גָּלֹה, הָגְלֹה, גָּבֹהַּ, &c.; while all the Inf. Const. terminate in וֹת, a contracted fem. form for וָת, as גְּלוֹת, הָגְלוֹת, גָּבְהוֹת, &c. (*d*) In all the Imperatives in Tseri, as גְּלֵה, גֵּה, הַגְלֵה, &c. (*e*) In all the Participles, except the Pass. of Kal, in Segol, as גֹּלֶה, נִגְלֶה, מְגַלֶּה, &c. As to the Pass. Part., as ה never terminates a syllable containing a semi-vowel, the primitive י re-appears forming a dipthong with the preceding Shureq, as גָּלוּי (גְּלִי, גָּלֶי) instead of גָּלוּה. See Remarks, 5.

3. A distinguishing peculiarity of these verbs consists in the *Apocopated Future* occurring in all the conjugations, and which is formed by dropping the last radical with its preceding vowel (ֶה); as יִגְלֶה, apoc. יִגֶל, יִגַל. This feature of ל״ה verbs gives rise to numerous changes of form and punctuation, which will be considered in the remarks on the paradigm. This principle of apocopation extends also to the Imp. of Piel, Hiphil, and Hithpael.

PARADIGM OF ל״ HE VERBS.

Preterite.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
Sing. 3 m.	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
3 f.	גָּלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה	הִגְלְתָה	הָגְלְתָה	הִתְגַּלְּתָה
2 m.	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ	גֻּלִּיתָ	הִגְלֵיתָ	הָגְלֵיתָ	הִתְגַּלִּיתָ
2 f.	גָּלִית	נִגְלֵית	גִּלִּית	גֻּלִּית	הִגְלֵית	הָגְלֵית	הִתְגַּלִּית
1 c.	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי	גֻּלִּיתִי	הִגְלֵיתִי	הָגְלֵיתִי	הִתְגַּלִּיתִי
Plur. 3 c.	גָּלוּ	נִגְלוּ	גִּלּוּ	גֻּלּוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ
2 m.	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם	גֻּלִּיתֶם	הִגְלֵיתֶם	הָגְלֵיתֶם	הִתְגַּלִּיתֶם
2 f.	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן	גֻּלִּיתֶן	הִגְלֵיתֶן	הָגְלֵיתֶן	הִתְגַּלִּיתֶן
1 c.	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ	גֻּלִּינוּ	הִגְלֵינוּ	הָגְלֵינוּ	הִתְגַּלִּינוּ
Infinitive.							
Absol.	גָּלֹה	נִגְלֹה	גַּלֵּה	גֻּלֵּה	הַגְלָה		הִתְגַּלֵּה
Constr.	גְּלוֹת	הִגָּלוֹת	גַּלּוֹת	גֻּלּוֹת	הַגְלוֹת		הִתְגַּלּוֹת
Future.							
Sing. 3 m.	יִגְלֶה	יִגָּלֶה	יְגַלֶּה	יְגֻלֶּה	יַגְלֶה	יָגְלֶה	יִתְגַּלֶּה
3 f.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
2 m.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
2 f.	תִּגְלִי	תִּגָּלִי	תְּגַלִּי	תְּגֻלִּי	תַּגְלִי	תָּגְלִי	תִּתְגַּלִּי
1 c.	אֶגְלֶה	אִגָּלֶה	אֲגַלֶּה	אֲגֻלֶּה	אַגְלֶה	אָגְלֶה	אֶתְגַּלֶּה
Plur. 3 m.	יִגְלוּ	יִגָּלוּ	יְגַלּוּ	יְגֻלּוּ	יַגְלוּ	יָגְלוּ	יִתְגַּלּוּ
3 f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
2 m.	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ	תְּגֻלּוּ	תַּגְלוּ	תָּגְלוּ	תִּתְגַּלּוּ
2 f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
1 c.	נִגְלֶה	נִגָּלֶה	נְגַלֶּה	נְגֻלֶּה	נַגְלֶה	נָגְלֶה	נִתְגַּלֶּה
Imperative.							
Sing. 2 m.	גְּלֵה	הִגָּלֵה	גַּלֵּה		הַגְלֵה		הִתְגַּלֵּה
2 f.	גְּלִי	הִגָּלִי	גַּלִּי		הַגְלִי		הִתְגַּלִּי
Plur. 2 m.	גְּלוּ	הִגָּלוּ	גַּלּוּ		הַגְלוּ		הִתְגַּלּוּ
2 f.	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה		הַגְלֶינָה		הִתְגַּלֶּינָה
Participles.							
Active.	גֹּלֶה		מְגַלֶּה		מַגְלֶה		מִתְגַּלֶּה
Passive.	גָּלוּי	נִגְלֶה		מְגֻלֶּה		מָגְלֶה	

REMARKS.

§ 96. KAL.

1. PRETERITE. For the third pers. pret. fem. (גָּלְתָה) the Syriac form (גָּלָת) occurs in a few cases, as עָשָׂת Lev. 25. 21, for עָשְׂתָה. In like manner in Hiph. and Hoph., as חִרְצַת Lev. 26. 34, הָגְלַת Jer. 13. 19. In one case the original י re-appears instead of ת hardened into ת, as חָסְיָה Ps. 57. 2, for חָסְתָה. Thus too in third pers. plur. חָסְיוּ Deut. 32. 37, נָטְיוּ Ps. 73. 2, in Keri. In שָׁכְוֹתִי Job 3. 26, the original ו is retained. The medial י occasionally falls out, as וְחָרִתָ 2 Sam. 10. 11, for וְחָרִיתָ.

2. INFINITIVE ABSOL. This sometimes occurs with apocope of the last radical, unless this be considered as the restoration of the original ו, as בָּכוֹ Is. 30. 19, for בָּכוֹת; רָאוֹ Gen. 26. 28; חָרוֹ Is. 59. 4; מָרוֹ Lam. 1. 20; שָׁחוֹ Is. 22. 13. Occasionally the ת is hardened into ת, as שָׁחוֹת Is. 22. 13; רָאוֹת Is. 42. 20.—CONSTR. The paradigm shows the regular termination to be וֹת, but the ה sometimes remains without being hardened, as עֲשׂוֹ Gen. 50. 20; רָאוֹ Gen. 48. 11, קָנוֹ Prov. 16. 16. A peculiar form, רַאֲוֹת with fem. termination and ו retained, occurs Ezek. 28. 17.

3. FUTURE. In several cases we find the final ה quiescing in (ֶ) instead of (ָ), as אֶשְׁעֶה Ps. 119. 117, instead of אֶשְׁעָה; תְּכֶלֶה 1 Kings 17. 4, for תְּכֻלָּה. The original ו, but quiescing in Hireq, is apparently retained in the third pers. fem. sing. and the second pers. masc. in some words, as וַתִּזְנִי Jer. 3. 6, instead of וַתִּזְנֶה; תָּמְחִי Jer. 18. 23, instead of תִּמְחֶה. The י is occasionally omitted even where analogically due, as תַּעֲשָׂנָה Job 5. 12, for תַּעֲשִׂינָה; תַּעֲנָנָה Judg. 5. 29, for תַּעֲנֶינָה.

Apocopated Future of Verbs ל״ He.

The leading principle on which the apocopation of Hebrew words depends is stated, § 35. II., to be, that in expressing *command, prohibition, earnest exhortation,* &c., in which cases it mainly occurs, the utterance naturally becomes abrupt, and the force of the voice being spent on the first syllable, the tone is retracted (§ 21. 8. *b.*), long vowels shortened (§ 27. 9.), and the final letter left almost or entirely mute. But a letter not sounded is very prone to disappear altogether; and this effect is peculiarly easy to verbs of this class, from the original inherent weakness of the final radical.

The consequence is that the apocopated form of the Future in these verbs is far more frequent in all the conjugations than the regular or full form. The principal peculiarities arising from this source are the following:—

(*a*) As the final letter with the preceding vowel falls away (רִגְלָ֫ח, apoc. יִרְגֶּל) a *furtive Segol* is usually supplied under the first radical to obviate the difficult sound of the two Shevas in the *nude*, or *simply apocopate* form, as רִגְלָה, יִרְגֶּל, רֶגֶל; רִבְנָה, יִרְבֶּן, רֶבֶן; or if the first or second radical be a Guttural, *furtive Pattah*; as רִחֲדָה, יִרְחַד. In this case it is more common to employ Pattah (seldom Segol) under the preformative than Hireq; thus וַאֲנַן (וַאֲנָחָה), וַיַּעַשׂ, (וַיַּעֲשָׂה), וַתַּחַר (וַתַּחֲרָה). Such forms as וַיִּחַר however do sometimes occur.

(*b*) Though the preformative of the Fut. is regularly Hireq, yet it is frequently, especially in the 1st and 2d pers. sing. and plur., lengthened into Tseri; as רֶ֫רָא, וַיַּרְא, וַתַּרְב, וַתַּחַץ. Hence by a special anomaly וַיֵּ֫תֵא for וַיֵּאָתְ, by transposition of the two last radicals from אָתָה.

(*c*) If the second radical be one of the *Begadh-kephath* letters (§ 4. 2. *b*), the preformative has Hireq or Tseri, but the furtive vowel is not supplied, the form remaining *nude*; as וַיִּשְׁבְּ (וַיִּשְׁבָּה), וַיְרִדְּ, וַיִּשְׁתְּ, וַיִּפְתְּ. Instead of the first Sheva, Pattah, especially under Gutturals, is used. To this case we are probably to refer וַיַּרְא (וַיִּרְאָה), the last Sheva being dropped on account of א, lest if it were written וַיִּרְאְ or וַיַּרְאְ it might be supposed to be from יָרֵא or יָרַה instead of רָאָה.

(*d*) The verbs חָרָה and חָרָה take Sheva under the preformatives, conforming themselves to the cases where final Yod quiesces in Hireq (§ 26. 7). Thus יִחַרְ, יִחַר, יִחַר, where יִחַר follows the analogy of פִּרֵ֫ for פִּרְ. In pause, however, we have יִחַר.

(*e*) Verbs of the נ״פ class which usually assimilate the נ, here retain only one of their radicals, as וַיִּז and וַיִּזּ for וַיִּנְּדְ, from נָדַח; וַיִּט for וַיִּטֶּה, from נָטָה; so תֵּ֫ם for תַּמָּה, &c.

4. IMPERATIVE. In חֲזֵא Job 37. 6, with commutation of letters for חֲזֵה, the middle radical ו for ה by Chaldaism: אֲסֵה makes Imper. אֲסִי instead of אֲסִוְ for sake of euphony. The original radical Yod is sometimes restored here, as בְּעִיוְ, אַתְיִוְ; whence by contraction קְרִ֫י Jer. 25. 27, for קְרָאִיוְ.

5. PARTICIPLE. In נִשְׂאָ 1 Sam. 22. 1, the final א is commutative for ה, plur. נִשְׂאִים. The participles in the construct state end in Tseri, as עֹשֵׂה Ex. 15. 11, בֹּנֵה Ps. 147. 2, רֹעֵה Gen. 4. 2, טֹעֵה Gen. 14. 19. The fem. form frequently developes the original Yod, as עֹשָׂיָה Cant. 1. 7; בֹּכִיָּה Lam. 1. 16, צֹפִיָּה Prov. 31. 27, פֹּרִיָּה Ps. 127. 3. In the plur. אֹתִיּוֹת Is. 41. 23, the Pass. Part. has sometimes עָשׂוּ Job 41. 25, for עֲשׂוּיִ; צָפוּ Job 15. 22, for צְפוּיִ. In Is. 3. 16, the Kethib has נְטוּוֹת, the Keri נְטוּיוֹת, עֲשׂוּוֹת 1 Sam. 25. 18, Keri עֲשׂוּיוֹת.

§ 97. NIPHAL.

1. PRETERITE. The first radical in Pe Nun verbs here falls out according to custom, as נִקָּה for נִנְקָה; נִכָּה for נִנְכָּה. Hireq sometimes occurs before י instead of Tseri, as נִקִּיתָ Gen. 24. 8, נִגְלִינוּ 1 Sam. 14. 8. In pause נִטְּרוּ Num. 24. 6, according to § 22. 2. *h*. נֵחָרוּ Cant. 1. 6, for נְחָרוּ or נֵחָרוּ.

2. INFINITIVE. When Dagesh falls out of the first radical, the characteristic ה is of course pointed with Tseri, as לֶהָרְאוֹת Judg. 13. 21, whence by contraction לַרְאוֹת Is. 1. 12. The Inf. Abs. has once the form of the Constr., as נִגְלוֹת 2 Sam. 6. 20. We find also נֶחְבָּה for נָחְבוֹ Jer. 49. 10.

3. FUTURE. The Fut. Apoc. merely drops the final ה with the preceding vowel, as יִגְלֶה, apoc. יִגֶל Is. 47. 3. The only anomalous forms in the Fut. are יִדַּחוּ Jer. 23. 12, for יִדָּחֲחוּ, אַל תִּמַּת Ps. 109. 13, for אַל תִּמָּחֶ (תִּמָּחֲחִ).

4. IMPERATIVE. In one case we find the characteristic of the Preter anomalously retained, as וְנִגְלוּ for וְהִגָּלוּ Jer. 50. 5.

5. PARTICIPLE. Occasionally the second radical takes Kamets instead of Segol, as נֶחֱלָה Is. 17. 11; חֲנֹגָה Is. 56. 3.

§ 98. PIEL.

1. PRETERITE. In the greater number of cases the י of the second syllable quiesces in Hireq instead of Tseri, as כִּלִּיתִי Lev. 25. 11; צִוִּיתִי Lev. 25. 21; פִּקִּיתִי Ps. 143. 9; דִּמִּיתִי Is. 14. 24; גִּלִּית Is. 57. 8.

2. INFINITIVE. The Absolute sometimes follows in formation the analogy of the Inf. Constr. of קְטֹל, as עַנֵּה Ex. 22. 22; בַּלֵּה 1 Sam. 3. 12; נַקֵּה Jer. 30. 11. In חַבֵּי (חַבֵּה) Hos. 6. 9, the original י makes its appearance.

3. FUTURE. In תִּגְלֶה Lev. 18. 7, the ה quiesces in Tseri instead of Segol. Peculiarly anomalous is אֲרַיִךְ Is 16. 9, from the root רָוָה, where, according to Gesenius, we are to recognise a transposition of letters for אֲרַוֵּךְ. In וַאֲעַנֵּה 1 Kings 11. 39, we have a contraction by § 26. I. 2, for וַאֲעַנֶּנָּה. Also by contraction וַיַּפַּח Lam. 3. 33, for וַיַּפִּיחַ; וַיְדַד Lam. 3. 53, for וַיְרִידוּ. In the plur. the primitive י instead of ה appears, as in Kal, as תְּדַמְּיוּנִי Is. 40. 25, יְכַסְּיֻמוּ Ex. 15. 5. The apocopate forms in this conjugation not only drop their final ה with its vowel, but also the Dagesh forte from the middle radical, because this letter becomes final, § 12. 2, as וַיְגַל, וַיְחַל, וַיְצַו. In one or two cases the Pattah is lengthened to Kamets, as וַיְתָר 1 Sam. 21. 14, for וַיְתַרֵּהוּ; תְּגָל Prov. 25. 9.

4. IMPERATIVE. Variant from this is רַבָּח Judg. 9. 29, with Segol anomalous. In דַּלְיוּ Prov. 26. 7, the י is commutative for ח, דַּלָּחוּ. The apoc. form is not usual here, as גַּל for גַּלֵּה, חַס Am. 6. 10, for חַסֵּה; צַו for צַוֵּה Deut. 3. 28.

5. PARTICIPLE. Occasionally with final Tseri, as מְחַבֵּא Is. 64. 4; מְזֹרֶה Jer. 31. 10. By commutation מְרַפֵּא for מְרַפֵּה Jer. 38. 8. In the plur. מְטַהֲרֵי Gen. 21. 16, for מְטַהֲרֵי, ה being exchanged for ר.

§ 99. PUAL.

Conforms in all respects to paradigm of גָּלָה. In one case we find Shureq instead of Kibbuts, זוּנָה Ezek. 16. 34. In רָאוּ the Dagesh is excluded without compensation. With compensation we have דּוּחוּ Ps. 36. 13. Also with Kamets Hateph instead of Kibbuts, as כָּלוּ Ps. 72. 20, כָּסוּ Ps. 80. 11.

§ 100. HIPHIL.

1. PRETERITE. The characteristic ה sometimes has Segol even though not followed by a Guttural, as הֶגְלָה Est. 2. 6, הֶרְאָה Gen. 41. 28. With the first radical a Guttural the form is regular, as הֶחְזִיר Is. 53. 12. Hence in one instance we find הֶחֱלִי Is. 53. 10, for הֶחֱלָה. Specially anomalous is חֶעֱלָה Hab. 1. 15, with Tseri instead of Pattah. In the 3d pers. sing. fem. we have sometimes the Chaldaic form of הִגְלָת instead of הִגְלָתָה, as הִרְצַת Lev. 26. 34, הִלְאַת Ezek. 24. 12, where ה has Segol as above. For Tseri before Yod we sometimes find Hireq, as in the other conjugations, as הֶחֱלִירַנִי Ex. 33. 1, הִגְלִירַנִי 2 Kings 17. 26. Specially anomalous is הֶחֱטִירַנִי Prov.

24. 28. A Chaldaic form appears in חִמְסִרוּ Josh. 14. 8. Compare אִשְׁתְּרוּ Dan. 3. 21, and וּרְמִרוּ Dan. 5. 3.

2. INFINITIVE. Of a peculiar form is חַרְצָה Gen. 3. 16, and וְחַרְבָּה Gen. 22. 17, retaining Kamets from the termination of the Preter. In the Construct we find הָקְצוֹת Lev. 14. 43, for הַקְצוֹת. By a special anomaly לַחְשׂוֹת 2 Kings 19. 25, occurs for לְהַשְׁאוֹת, the א being elided and the preceding points transposed.

3. FUTURE. Assimilated Pe נ makes אַסֵּחַ (אֶנְסַח), יַבֶּה (יִנְבֶּה), &c. In יַסְלֵא Lev. 27. 2, the final א is commutative for ה (יַסְלֶה). So יַשְׁרִא Ps. 89. 23, and by apoc. יַשְׁרִי Ps. 55. 15. Apocope here presents a twofold form, (*a*) The *nude*, or simple, as יַרְדְּ (יִרְדֶּה), יַסְתְּ (יַסְתֶּה), תַּשְׁמְ (תַּשְׁמֶה); and (*b*) The Segolate, i. e. with a furtive vowel, as וַיִּגֶל, וַיִּתֵּץ, וַיִּצַּל. To this conjug. belongs וַיִּרְא, from רָאָה, and the following forms of פ״נ and פ״י verbs, viz. אָמ Job 23. 11, with Kamets instead of Pattah on account of tone; elsewhere אַמ and אָמָה, from נָטָה, נָזָה from נָזַה, רָדְ from נָחָה, וַיּוֹר from יָרָה.

4. IMPERATIVE. An apocopated form sometimes occurs here, as חָרָפ Deut. 9. 14, for חֲרָפֵה, חָרֵב Ps. 51. 4, for חַרְבֵּה. If the first radical be a Guttural, two Pattahs are employed, as הַעַל Ex. 33. 12. Specially anomalous is חַשַׁע Ps. 39. 14, taking its form from שׁוּעַ, but its signification from שָׁעָה. Verbs of פ״נ and פ״י make the Imp. Hiph. thus; חַנֵּה (חֲנֵנָה), חַכֵּה and apoc. חָכְ (חַכְנֵה); חַמֵּה, apoc. חַמְ (חַמְנֵה); הוֹדוּ from יָדָה, הוֹרֵנִי from יָרָה.

5. PARTICIPLE. With פ״נ assimilated מַבָּה (מַנְבֶּה), and with Tseri instead of Segol, מַזֵּה (מַנְזֶה); מַסֵּה (מַנְסֶה); מַשֵּׁה (מַנְשֶׁה). Also מוֹדֶה and מוֹרֶה from יָדָה and יָרָה.

§ 101. HOPHAL.

PRETERITE. A Holem occurs in חָעֳלָה Judg. 2. 28, on account of pronunciation. A few verbs Pe Nun assume the form of either חֻכָּה or חֻכְּה. The other parts of the verb present no anomalies of consequence.

§ 102. HITHPAEL.

1. PRETERITE. One of the most peculiar words of this class *is* הִשְׁתַּחֲוָה *to bow down* or *worship*, which shows in Hithpael its original ו as third radical; but as it militates with usual analogy to employ ו as a final moveable radical, the weak ה is superadded, apparently for the sake of euphony; as Pret. הִשְׁתַּחֲוָתָה, Fut. יִשְׁתַּחֲוֶה. In the Apoc.

Fut. the ו quiesces in Shureq, as יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֵה. Inf. with ה paragogic הִשְׁתַּחֲוֹתָה 2 Kings 5. 18. In תִּתְרֹדֵהּ Lev. 5. 5, from יָרַד the primitive ר is exchanged for ו. In תִּתְרַפְּקִי Prov. 24. 10, and תִּשְׁתַּנִּי 1 Kings 14. 2, Hireq occurs instead of Tseri.

2. FUTURE. With syncope of the formative letter אֶדַּמֶּה Is. 14. 14, for אֶהְדַּמֶּה; as also אֶדַּדֶּה Is. 38. 15. In נִשְׁתָּעָה Is. 41. 23, Kamets occurs instead of Segol. In the Apoc. Fut. the last letter and vowel together with the characteristic Dagesh are omitted, as וַיִּחְבַּל Gen. 9. 21, for יִתְגַּלָּה; and without Vav conversive יִתְאַו Ps. 45. 12, תִּתְאַו Prov. 23. 3, 6, תִּתְגַּר Deut. 2. 9, 19. In Gen. 27. 29 : 43. 28, and 1 Kings 9. 9, we find the imperfect form יִשְׁתַּחֲוֶ evidently for יִשְׁתַּחֲוֶה.

§ 103. *Interchange of Forms between Verbs ל״א Aleph and ל״ה He.*

The near relation of these two classes of verbs, which in the Chaldee are entirely identical, causes a frequent interchange of the forms peculiar to the one for those that are characteristic of the other. Thus we find of the former, בָּלְאוּתִי Ps. 119. 101, for עָלְאוּתִי; חָטָא Eccl. 8. 12, for חָטֶה; מָלְא Jer. 51. 34, for מָלֵא; רְפָאוּתִי 2 Kings 2. 21, for רְפֵאוּתִי; רִגְמָא Job 39. 24, for רָגֵמָה; נְבִירָ Jer. 26. 9, for נָבֵאתָ, with substitution of י for א. Of the latter, רָצְאוּתִי Ezek. 43. 27, for רָצִיתִי; רָצוֹא Ezek. 1. 14, for רָצוֹה; יִשְׁנָא Lam. 4. 1, for יִשְׁנֶה; וַיִּחְלָא 2 Chron. 16. 12, for וַיֶּחֱלֶה; שְׁנָא 2 Kings 25. 29, for שָׁנָה; יִשְׁנָא Eccl. 8. 1, for יִשְׁנֶה.

§ 104. *Verbs Doubly Anomalous.*

From the preceding exposition of the Hebrew verb, it appears that the principal deviations from the regular form arise from the occurrence of נ or one of the quiescents י, ו, ה, א, among the root-letters. But the root may have both נ and one of the quiescents in at the same time, as radicals; as for instance, נָשָׂא *to bear, to carry*, נָטָה *to stretch out*; or it may have two quiescents, as אָבָה *to be willing*, יָצָא *to go out*, יָרָה *to throw, to dart*, בּוֹא *to come*. In such cases the verbs are said to be *doubly anomalous*, inasmuch as they are subject at the same time to two different sets of rules, viz. those specified under the several classes to which each letter pertains. Thus, for instance, the נ of נָשָׂא will be regulated by the rules laid down § 66, under the class of נ״ם verbs, giving for the future אֶשָּׂא (for אֶנְשָׂא) while א will be subject to the rules contained § 91,

in reference to ל״א verbs, and hence the Fut. יִשָּׂא with final Kamets. So also the א of אָבָה will follow the analogy of verbs פ״א, § 54, forming the Fut. יֹאבֶה, while the ה conforms to the model of verbs ל״ה, exhibiting final Segol. The same is the case with numerous other verbs, a list of the principal of which we here subjoin.

Verbs פ״נ *and* ל״א.

נָשָׂא, Inf. מָשֵׂאת, also מְשׂוֹא; Fut. יִשָּׂא, תִּשָּׂאנָה Ruth 1. 14, for תִּשָּׂאנָהּ; Imp. שָׂא, fem. שְׂאִי.

נָשָׂא, Hiph. הִשָּׂאתָ Jer. 4. 10; Inf. constr. with prep. לְ, לַהֲשׂוֹת 2 Kings 19. 25, for לְהַשּׂוֹת, or לְהַשְׂאוֹת.

נָבָא, Niph. וְנִבְּאתִי Ezek. 37. 7; Inf. הִנָּבְאוֹ Zech. 13. 4; Hithp. הִתְנַבֵּיתִי Ezek. 37. 10, Infin. הִתְנַבּוֹת for הִתְנַבְּאוֹת.

Verbs פ״נ *and* ל״ה.

נָטָה, Fut. יִטֶּה, Fut. apoc. וַיֵּט, Hiph. הִטָּה, Fut. יַטֶּה, apoc. אַט, 1st pers. sing. אַט Job 23. 11, with ו conv. וָאַט 2 Sam. 19. 15, וָאַט Jer. 15. 6.

נָכָה, Hiph. הִכָּה, Fut. יַכֶּה, apoc. יַךְ, 1st pers. sing. אַךְ, Imp. הַכֵּה, apoc. הַךְ Ex. 8. 12, Hoph. הוּכָּה, once הוּכֵּה Ps. 102. 5, for הֻכָּה.

נָחָה, Fut. יִנְחֶה, with ו conv. וַיִּנְחוּ 2 Kings 9. 33, apoc. יִנְחוּ Is. 63. 3, Hiph. הִנְחָה, Fut. יַנְחֶה, with ו conv. וַיַּנְחוּ Lev. 8. 11.

נָצָה, Niph. נִצָּה, Hiph. הִצָּה, Inf. הַצּוֹת Num. 26. 9.

נָשָׁה, Niph. נִשָּׁה, Hiph. הִשָּׁה, Fut. יַשֶּׁה.

Verbs פ״א *and* ל״ה.

אָבָה, Fut. תֹּאבֶא Prov. 1. 10, for תֹּאבֶה.

אָלָה, Fut. יֹאלֶה, with ו conv. וַיֹּאֶל 1 Sam. 14. 24. According to others irreg. Fut. Hiph.

אָסָף, Fut. תֹּאסְפוּ Ex. 16. 23, with omission of א, וַתַּסְּחוּ 1 Sam. 28. 24; Niph. Fut. תֵּאָסֵף Lev. 6. 10, Imp. אֵסְפוּ Ex. 16. 33, by Syriasm for אֱסֹף.

אָתָה, Fut. תֹּאתֶה Mic. 4. 8, but in Prov. 1. 27, יֶאֱתֶה; with ו conv. וַיֹּאת Is. 41. 25, plur. וַיֹּאתִיוּן Is. 41. 5, וַיֹּתֶא Deut 33. 21, for וַיֹּאתָא, Imp. אֹתְרוּ Is. 21. 12, Hiph. Imp. הַתְרוּ Is. 21. 14, for הַאתְרוּ.

Verbs פ״י *and* ל״א.

יָצָא, Inf. צֵאת, Imp. צֵא, Hiph. הוֹצֵאתִי.

Verbs פ״י *and* ל״ה.

יָדָה, Imp. יְדֵה Jer. 50. 14, Pi. Fut. וַיְדֵּה Lam. 3. 53, either for וַיְיַדֵּה or Hiph. וַיּוֹדֵהוּ; Hiph. הוֹדָה, Fut. יוֹדֶה, apoc. וַיּוֹד, Hithp. הִתְוַדָּה.

יָרָה, Inf. רְרֹת, רְרוֹת, Fut. with suff. יְרֵם Num. 21. 30; Niph. יִוָּרֶה Ex. 19. 13, Hiph. Inf. הוֹרֹת, Fut. יוֹרֶה, יֹרוּ, with ו conv. וַיּוֹר 2 Kings 13. 17, Part. מוֹרֶה.

נָגָה, Hiph. הוֹגָה, Fut. תּוֹגְיוּן Job 19. 2, Part. with suff. מוֹגַיִךְ Is. 51. 23; Niph. Part. constr. נוּגֵי Zeph. 3. 18, for נוֹגֵי; Pi. Fut. וַיְרַגֵּהוּ Lam. 3. 33, for וַיְרֵגֵּהוּ.

נָטָה, Fut. with suff. נְטֵם Ps. 74. 8; Hiph. הוֹנוּ Ezek. 22. 7, Fut. תּוֹנוּ Lev. 25. 14, Part. with suff. מוֹנֵיךְ Is. 49. 26.

נָפָה, Fut. יִרְפֶּה, with ו conv. וַיִּרְפְּ Ezek. 31. 7, וַתִּרְפְּ Ezek. 16. 13, Pi. Fut. יְרַפֶּהוּ Jer. 10. 4, Hithp. Fut. תִּתְרַפְּ Jer. 4. 30. Intens. form יְרַפְרֵפְתָּ Ps. 45. 3.

CHAPTER VIII.

§ 105. VERBS WITH PRONOMINAL SUFFIXES.

1. That remarkable peculiarity of the Hebrew and the other Shemitic languages, by which not only the *personal*, but also the *governed* or *objective* case of pronouns is so appended to the verb as to form with it a single word, has already been adverted to, § 30. I. 3. It is there remarked that the personal pronouns have a *broken* or *fragmentary* form which is assumed for this purpose, so that instead of saying קָטַל אֹתִי *he killed me*, we have קְטָלַנִי, and instead of קָטַלְתָּ אֹתָם or קָטַלְתָּ חֵם *thou didst kill them*, we have קְטַלְתָּם. This kind of connection, however, between the verb and its suffix is not so close as that between nouns and their suffixes (דְּבָרִי *my word*), and consequently the verbal suffixes are not so much *contracted*, or, in other words, are less *fragmentary* than the nominal. Indeed they sometimes remain entirely detached from the governing verb, as קָטַל אֹתוֹ *he killed him*. The following are the terminations by which such pronouns are indicated.

Sing.		Plur.	
1 c.	נִי *me*	1 c.	נוּ *us*
2 m.	ךָ *thee*	2 m.	כֶם *you*
2 f.	ךְ *thee*	2 f.	כֶן *you*
3 m.	וֹ or הוּ *him*	3 m.	ם or הֶם *them*
3 f.	הּ or הָ *her*	3 f.	ן or הֶן *them*

2. These suffix pronouns are for the most part united to verbs by means of what is termed *a union-vowel*, § 30. I. 4, substituted in place of the final vowel of the verb, which falls away, as יִשְׁמְרֵנִי *he will keep me* (for יִשְׁמֹר אֹתִי), where Tseri is the union-vowel. A fuller view of the verbal suffixes with their union-vowels is given in the following table.

Sing.		Plur.	
1 c.	נִי ,ִי־ , נִי ,ִי.. *me*	1 c.	נוּ ,ֻ־ , נוּ ,ֻ.. *us*
2 m.	ךָ, כָה, ךָ ,ָ־ *thee*	2 m.	כֶם *you*
2 f.	ךְ ,ֶ־ , ךְ ,ִי־ , ךְ ,ִי.. *thee*	2 f.	כֶן *you*
3 m.	הוּ ,ֻ־ , הוּ ,ֻ.. *him*	3 m.	ם ,ֵ־ , ם ,ָ־ , ם ,ָ.. , ם ,ֹ־ , poet. מוֹ, מוֹ ,ֶ־ , מוֹ ,ֶ.. *them*
3 f.	הּ ,ֶ־ , הָ ,ָ־ *her*	3 f.	ן ,ֵ־ , ן ,ָ־ , ן ,ָ.. , *them*

3. These suffixes, especially in the singular of the Fut., are sometimes preceded by an epenthetic Nun, which is usually assimilated to the first letter of the suffix, and expressed by Dagesh forte, though in the poetical books the נ is not unfrequently written out, as יְכַבְּדָנְנִי *he will glorify me*, Ps. 50. 23. In this case the suffixes assume the forms exhibited in the following table.

Sing.

1 c. נִּ־ and נִּ֫ for נְנִי־ and נָנִי֫
2 m. ָּךְ֫ and כָּה֫ for נְּךָ֫ and נָכָה֫
3 m. נּוּ֫ for נְהוּ֫
3 f. נָּהּ֫ for נָהָּ֫

Plur.

1 c. נּוּ֫ for נְנוּ֫

In the poetical books we occasionally meet with the suffixes כָה, כִי, כִי.., 2d pers. sing. masc. and fem., instead of ךָ, ךְ, and ךָ.., as יְבָרְכוּכָה *they shall bless thee*, Ps. 145. 10, אֶזְכְּרֵכִי for אֶזְכְּרֵךְ Ps. 135. 6.

4. The natural effect of the accession of suffixes to verbs is an increase in the number of syllables. But as a counteractive to this the tone usually moves forward in such cases, which causes one or more of the preceding vowels to fall away, leaving Sheva simple or

composite in their place, and thus diminishing the number of distinct syllables. Thus in the 3d pers. sing. and plur. Pret. the Kamets of the first radical in consequence of accession falls away, and the Pattah of the second becomes Kamets by standing in a mixed syllable, according to § 8. 3, while in the fem. the ה ָ is changed into ת ַ. Consequently,

קָטַל
קָטְלָה
קָטְלוּ } becomes { קָטָל, as קָטָלַנִי
קָטְלָה, as קָטְלָתַנִי
קָטְלוּ, as קָטְלוּנִי

The other changes which take place from the same cause will be best learned from the annexed paradigm.

PARADIGM OF SUFFIXES.

§ 106. PRETERITE OF KAL.

SINGULAR.

(*a.*) 3d Pers. *masc.* קָטַל *he has killed.*

Sing.		Plur.	
1 c.	קָטָלַנִי *me*	1 c.	קָטָלָנוּ *us*
2 m.	קָטָלְךָ *thee*	2 m.	קָטָלְכֶם *you*
2 f.	קָטָלֵךְ *thee*	2 f.	קָטָלְכֶן *you*
3 m.	קָטָלוֹ *him*	3 m.	קָטָלָם *them*
3 f.	קָטָלָהּ *her*	3 f.	קָטָלָן *them*

(*b.*) 3d Pers. *fem.* קָטְלָה *she has killed.*

1 c.	קָטְלָתַנִי *me*	1 c.	קָטְלָתָנוּ *us*
2 m.	קָטְלָתְךָ *thee*	2 m.	קָטְלָתְכֶם *you*
2 f.	קָטְלָתֵךְ *thee*	2 f.	קָטְלָתְכֶן *you*
3 m.	קָטְלָתוֹ, קָטְלָתְהוּ *him*	3 m.	קָטְלָתָם *them*
3 f.	קָטְלָתָהּ *her*	3 f.	קָטְלָתָן *them*

(*c.*) 2d Pers. *masc.* קָטַלְתָּ (קָטָלְתָּ) *thou hast killed.*

1 c.	קָטַלְתַּנִי *me*	1 c.	קָטַלְתָּנוּ *us*
3 m.	קָטַלְתּוֹ, קָטַלְתְּהוּ *him*	3 m.	קָטַלְתָּם *them*
3 f.	קָטַלְתָּהּ *her*	3 f.	קָטַלְתָּן *them*

(*d.*) 2d Pers. *fem.* קָטַלְתְּ *thou hast killed.*

1 c.	קָטַלְתִּינִי *me*	1 c.	קָטַלְתִּינוּ *us*
3 m.	קָטַלְתִּיו *him*	3 m.	קָטַלְתִּים *them*
3 f.	קָטַלְתִּיהָ *her*	3 f.	קָטַלְתִּין *them*

(*e.*) 1st Pers. *com.* קָטַלְתִּי *I have killed.*

Sing.		Plur.	
2 m.	קָטַלְתִּיךָ *thee*	2 m.	קְטַלְתִּיכֶם *you*
2 f.	קָטַלְתִּיךְ *thee*	2 f.	קְטַלְתִּיכֶן *you*
3 m.	קָטַלְתִּיו *him*	3 m.	קְטַלְתִּים *them*
3 f.	קָטַלְתִּיהָ *her*	3 f.	קְטַלְתִּין *them*

Plur.

(*f.*) 3d Pers. *com.* קָטָלוּ *they have killed.*

1 c.	קְטָלוּנִי *me*	1 c.	קְטָלוּנוּ *us*
2 m.	קְטָלוּךָ *thee*	2 m.	קְטָלוּכֶם *you*
2 f.	קְטָלוּךְ *thee*	2 f.	קְטָלוּכֶן *you*
3 m.	קְטָלוּהוּ *him*	3 m.	קְטָלוּם *them*
3 f.	קְטָלוּהָ *her*	3 f.	קְטָלוּן *them*

§ 107. INFINITIVE KAL.

1. The Inf. Kal (קְטֹל, קְטַל) when suffixed is treated for the most part like a *Segolate noun* (of the form קֹטֶל, קֶטֶל) of which the vowel in the first syllable is for the most part short (קֶטֶל). A very few cases vary from this and exhibit קְטֶל. We give in the paradigm only the common form with Holem.

Sing.		Plur.	
1 c.	קָטְלִי *my killing*	1 c.	קָטְלֵנוּ *our killing*
2 m.	קָטְלְךָ *thy killing*	2 m.	קָטְלְכֶם *your killing*
2 f.	קָטְלֵךְ *thy killing*	2 f.	קָטְלְכֶן *your killing*
3 m.	קָטְלוֹ *his killing*	3 m.	קָטְלָם *their killing*
3 f.	קָטְלָהּ *her killing*	3 f.	קָטְלָן *their killing*

§ 108. FUTURE KAL.

1. All the persons of the Fut. which end in the last letter of the root, lose their final vowel before suffixes, except that before הָ, כֶם, כֶן the vowel remains, and becomes Kamets Hateph. The suffix has the union-vowel *e*.

Sing.			Plur.	
1 c.	יִקְטָלֵנִי *he will kill me*	1 c.	יִקְטָלֵנוּ *they will kill us*	
2 m.	יִקְטָלְךָ	&c.	2 m. יִקְטָלְכֶם	&c.
2 f.	יִקְטָלֵךְ		2 f. יִקְטָלְכֶן	
3 m.	יִקְטָלֵהוּ		3 m. יִקְטָלֵם	
3 f.	יִקְטָלָהּ		3 f. יִקְטָלֵן	

§ 109. IMPERATIVE KAL.

1. This conforms very nearly to the Infinitive. The suffixes, however, have generally the union-vowel Tseri; as

Sing.		Plur.	
1 c.	קָטְלֵנִי *kill me*	1 c.	קָטְלֵנוּ *kill us*
3 m.	קָטְלֵהוּ &c.	2 m.	קָטְלֵם &c.
3 f.	קָטְלֵהָ		

NOTE. The plural form קָטְלוּ remains unchanged, whatever the accession at the end, as קָטְלוּנִי, קָטְלוּךָ, &c.

2. As all the remaining conjugations terminate in the same manner, they all follow the analogy of Kal in receiving suffixes, with very trifling variations. We give simply the Preter of Piel as a specimen.

Sing.			Plur.		
1 c.	קִטְּלַנִי *he will violently*, &c.		1 c.	קִטְּלָנוּ *they will*, &c.	
2 m.	קִטֶּלְךָ	&c.	2 m.	קִטֶּלְכֶם	&c.
2 f.	קִטְּלֵךְ		2 f.	קִטֶּלְכֶן	
3 m.	קִטְּלוֹ		3 m.	קִטְּלֵם	
3 f.	קִטְּלָהּ		3 f.	קִטְּלָן	

REMARKS ON THE VERBAL SUFFIXES.

§ 110. *General Remarks.*

1. As the effect of the suffixes is either to add a new accented syllable, or to give to a syllable the tone which it had not before, a change in the vowels, according to the laws of the tone §§ 21 and 27, 11–14, is the necessary consequence. (*a*) In the Preter the vowel of the fore-tone (§ 21. 3.) under the first radical always disappears, as קָטְלַנִי, קָטְלֵךְ. (*b*) The vowel of the penult which was before long, now falls into an unaccented syllable and becomes short, as יִכְלֶתְיוּ Ps. 13. 5, from יָכֹלְתִּי. In the Future, as the first syllable is mixed and its vowel is incapable of being rejected, the last syllable only admits of change, and that only when it is mutable. Accordingly the short or accented final vowel disappears here entirely before the union-vowel, as יִקְטְלֵהוּ for יִקְטֹלֵהוּ. But where no union-vowel occurs the second vowel is merely shortened, as יִקְטְלֵךְ.

2. When the suffixes are attached to those persons of the verb

which end with the last radical consonant, no change takes place in the termination of the verb; but when appended to the afformatives of several of the persons, a peculiar modification of the form ensues. (*a*) The characteristic vowel termination of the third person sing. fem. of the Pret. הָ֫ *â*, is hardened into ת־ *ăth*, as קָטְלַ֫תְנִי, קָטְלַ֫תְהוּ. (*b*) The liquid final ן־ and ם־ of the plur. are expelled, as if they stood in the way of a sufficiently close connection between the verb and its suffix, as קְטַלְתוּנִי for קְטַלְתוּמְנִי or קְטַלְתוּנֻנִי. (*c*) In the sec. pers. fem. sing. the original vocalic ending תְּ (§ 30. I. 2. *b*.) is often found before the suffix in order to prevent the concurrence of two vowelless consonants, as קְטַלְתְּ֫רִינִי *thou* (f.) *hast killed me*. In a few cases (֫) is here taken instead of (ֶ), as יְלַדְתָּ֫נוּ Jer. 2. 27, for יְלַדְתְּ֫רִינוּ (יְלַדְתְּרִינוּ); חִשַּׁבְתָּ֫נוּ Josh. 2. 17, 20, for חִשַּׁבְתְּ֫רִינוּ; and occasionally (ַ), as הוֹרַדְתָּ֫נוּ Josh. 2. 18, for הוֹרַדְתְּ֫רִינוּ.

§ 111. *Preterite.*

1. Verbs whose second radical has (ַ) generally retain this characteristic vowel before the suffixes, as אֲהַבְךָ Deut. 7. 13, לְבַשָּׁם Lev. 16. 4, מְצָאוּהוּ Deut. 24. 3. But in the Piel and the other forms which have (ִ) in the last syllable, this vowel before ךָ, כֶם, כֶן, is shortened into (ְ), as קִבְּצְךָ Deut. 30. 3, רִוְּוָךְ Deut. 32. 7. But with Pattah there is no change, as בֵּרַכְךָ, שִׁלַּחַךְ. Before the rest of the suffixes this final long vowel falls away, as also before ךָ in pause, as שִׁלְּחוֹ, קִטְּלָנוּ, וְרִחֲמָךְ. The third pers. fem. sing. exhibits a kind of contraction or assimilation analogous to that of נּוּ for נָהוּ, viz. the termination תְּחוּ־ is contracted into תּוּ־, and תָהּ־ into תָּהּ־. This is indicated by the Dagesh inserted in ת upon the elision of the aspirate ה, as קְטָלַתּוּ for קְטָלַתְּחוּ, קְטָלַתָּה for קְטָלַתְהָ. In the masc. both forms appear, as גְּמָלַתְּחוּ Prov. 31. 12, and גְּמָלַתּוּ 1 Sam. 1. 24. The suffix הָ֫ is sometimes written הָ without Mappiq, as שְׁמָרָה Amos 1. 11, for שְׁמָרָהּ. In all the plurals ending in וּ the suffix is appended without a union-vowel, as קְטָלוּנִי, קְטָלוּךָ, קְטָלוּם, &c.

§ 112. *Future.*

1. The union-vowel and the epenthetic נ are peculiarly characteristic of the Future. But before ךָ, כֶם, כֶן, the original vowels Holem and Tseri are retained, only becoming shortened because they

lose the tone, as יִמְטְלֶךָּ, יִמְטְלָכֶם, יִמְטְלָכֶן. On the contrary, in that class of verbs which has Future Pattah, and *especially* all those whose second or third radical is Guttural, the Pattah is retained, but lengthened into Kamets before the union-vowel, as יִבְעָלוּךָ Is. 62. 5, יִשְׁכָּבֶנָּה Deut. 28. 30, יִמְצָאוּהוּ Job 20. 8. By a Syriasm the suffixes sometimes become attached without a union-vowel to the plural form ון, as יִמְצָאוּנְךָ Jer. 2. 24. In such cases we often find Kibbuts written instead of Shureq, as יִמְרָאֻנִי and יִמְצָאֻנִי Prov. 1. 28. The epenthetic נ is sometimes inserted before ח for the sake of euphony, as יִמְטָלְחוּ for יִמְטָלוּחוּ. In this case the ח is often rejected and compensated by Dagesh, as יִמְטָלְנּוּ, יִמְטָלְנֵּנִי. On the same principle we find a Dagesh compensative of נ elided inserted in the suffix ךָ in several words, as אַרְאֶךָּ Gen. 12. 1, אֲמַגְּצֶךָּ Is. 43. 5. So also in כָּה of the same person, as תִּנְצְרֶכָּה Prov. 2. 11, and in נִי of the first pers. sing., as יְעִירֶנִּי Jer. 49. 19.

§ 113. *Infinitive and Imperative.*

1. The suffixes in these modes are added according to the analogy of the Future, i. e. by means of the union-vowel. The Infinitive sometimes exhibits (ֶ) under the second radical instead of the first, as אֲכָלְךָ Gen. 2. 17, אֲכָלְכֶם Gen. 3. 5; and occasionally though rarely with (ְ) under the first, as קָצְרְכֶם Lev. 23. 22.

§ 114. *Suffixes of Verbs* ל"ה.

1. These verbs have special peculiarities as to the attachment of their suffixes. Since their last syllable ends with the weak and expelled ה ֶ or ה ָ, this termination is lost before the suffix, as צָוַנִי, צִוָּם, צִוָּךְ, וַיְרַשֵּׁנוּ. In the third pers. fem. sing. Pret. the suffix is not attached to the longer form גָּלְתָה, but to the shorter and older one גָּלַת, as עָשְׂתַנִי, or shortened into ת ַ, as רָאַתְךָ; and so with Dagesh כִּלַּתְהוּ for כִּלַּתְהוּ Zech. 5. 4. See § 111.

§ 115. *Table of Rare and Anomalous Suffix Formations.*

אַבְּדָךְ	Ezek. 28. 16. Fut. Pi.	גְּנוֹתַיִךְ	Ezek. 16. 31. Inf. K.
אֲדִירֵם	2 Sam. 22. 43. F. Hiph.	יְחָמַתְנִי	Ps. 51. 7, for יְחַמְּ Pr. Pi.
אֲהוֹדֶנּוּ	Ps. 28. 7. *id.*	שׁוֹבְבָתֵךְ	Is. 47. 10. Pr. Pi. (Polel)
אוֹדֶךָּ, אוֹדְךָ	Ps. 118. 28. *id.*	מְקַלְלָנְיִ	Jer. 15. 10. Part. Pi.
אֲחַזְתָּךְ	Job 15. 17. Fut. Pi.	הַיְסָדָה	Ex. 9. 18, for יְדָּ Inf. N.
אֲחַטָּנָּה	Gen. 31. 39. *id.*	יְרַגְּרֵשׁוּם	Ex. 2. 17, for שׁוּן F. Pi.
אֲכַלֶּךָּ	Ex. 33. 3. *id.*	וַיַּאַסְרוּם	1 Sam. 6. 10. F. Kal.
אֶבְרָהָ	Hos. 3. 2. Fut. Kal.	מָצְרֵכֶם	Lev. 23. 22. Inf. Kal.
אָמְאָסְאֵךְ	Hos. 4. 6. *id.*	בָּחֳרִי	Ezek. 20. 5. *id.*
אֲסַעֲרֵם	Zech. 7. 14. F. Pi.	אֹחֲכֶם	Hos. 9. 10. *id.*
אֲסַפֵּךְ	2 Kings 22. 20. Part. K.	מָאסְכֶם	Is. 30. 12. *id.*
"	1 Sam. 15. 6. Fut. Kal.	מָרְבְכֶם	Deut. 20. 2. *id.*
אֲפָרֵם	Hos. 10. 10. F. Kal.	מִצָּאֲכֶם	Gen. 32. 20, for מָצָ *id.*
אֲפַאֲרֵהֶם	Deut. 32. 26. F. Hiph.	חָמָּה	Ps. 102. 14. Inf. P. or K.
אֲרִיתָנְךָ	Is. 16. 9. (R. רָוָה) F. Pi.	חֲנַנְכֶם	Is. 30. 18. Inf. Kal.
אֹתָכָנְךָ	Jer. 22. 24. F. Kal.	בְּקָעָם	Am. 1. 13. *id.*
נַשַּׁנִי	Gen. 41. 51. Pret. Pi.	רַמָּעֵךְ	Ezek. 25. 6. *id.*
אֹרְבָךְ	2 Sam. 4. 8. Part. Kal.	יְחַדָּפֵם	Josh. 23. 5. Fut. Kal.
נְצָרָהּ	Prov. 4. 13. Imp. K.	פְּרַסְכֶם	Is. 1. 14. Inf. Pi.
חִגְרוֹתַיִכֶם	Ezek. 6. 8. Inf. Niph.	אֲאַמְצָכֶם	Job 16. 5. Fut. Pi.
חֲמַרְתִּירוּ	1 Sam. 17. 35. Pret. H.	יַעְשְׁרֵנוּ	1 Sam. 17. 25. F. Hiph.
חַפְרָכֶם	Lev. 26. 15. Inf. Hiph.	תְּאָכְלֶחוּ	Job 20. 26. Fut. Pi.
חַצְפִּירֵנוּ	Ex. 2. 3. dag. euph. *id.*	יִשַּׁעֲכֶם	Is. 35. 4. Fut. Hiph.
חֲתִירְמָךְ	Is. 33. 1. *id.*	חַיִּירְהוּ	Hab. 3. 2. Imp. Pi.
יְחִירֶנָּ	Hab. 2. 17. Fut. Hiph.	יְכַסֻּמוֹ	Ps. 140. 10. Fut. Pi.
יְכַסְּרֵמוּ	Ex. 15. 5. Fut. Pi.	חַצֵּינִי	1 Kings 20. 35. Imp. H.
לְדָתָנָּ	Job 39. 2. Inf. Kal.	בָּרֵם	Eccles. 3. 18. Inf. Kal.
צַדָּקָתֵךְ	Ezek. 16. 52. Inf. Pi.	חַחְתָּם	Gen. 11. 6. Inf. Hiph.
תְּזֹנִים	Ezek. 16. 28. F. (f.) K.	חָשַׁמָּה	2 Chr. 36. 21. Inf. Hoph.
תְּשַׁלַּחֲנָה	Ezek. 23. 40. F. Kal.	יִלָּפְדֵנוּ	Prov. 5. 22. Fut. Kal.

This list might be increased, but the remaining forms can be found in the Remarks on the various Paradigms.

§ 116. *Contracted Suffix Forms.*

[The Pronominal Suffixes are, for the most part, appended to *transitive* verbs, and sustain to them the relation of the *objective* or *accusative* case. In the following list are comprised the principal instances which occur with a Suffix joined either to transitive or intransitive verbs, expressing the relations indicated in other languages by the *dative* or *ablative* case, or by the conjunction *than*. They form a peculiar kind of *contraction*, which will be fully understood by resolving the terms into their original elements, in the same manner as in English the phrase *I will give him*, is by ellipsis for *I will give to him*.]

בְּשָׁלָם for בְּשַׁל לָהֶם *boiled for them*, 1 Kings 19. 21.

נְתַתָּנִי " נָתַתָּ לִי *thou hast given to me*, Josh. 15. 19.

אַגִּידֶנּוּ " אַגִּיד לוֹ *I will tell him*, Job 31. 37.

יְבוֹאֶנּוּ " יָבוֹא לוֹ *he shall come upon him*, Job 15. 21.

יְשַׁלֶּמְךָ " יְשַׁלֵּם לְךָ *he will repay thee*, 1 Sam. 24. 20.

עָשִׂיתִנִי " עָשִׂיתִי לִי *I have made for myself*, Ezek. 29. 3.

הֲשִׁיבֵנִי " הֲשִׁיב לִי *bring me* [word] *again*, Gen. 37. 14.

תִּמְלָאֵמוֹ " תִּמְלָא מֵהֶם *shall be filled of them*, Ex. 15. 9.

דַּבְּרוֹ " דַּבֵּר עִמּוֹ *to speak with him*, Gen. 37. 4.

יְצָאוּנִי " יָצְאוּ מִמֶּנִּי *are gone forth of me*, Jer. 10. 20.

יִזְעָקוּ אֵלֶיךָ " יִזְעֲקוּ אֵלֶיךָ *shall cry to thee*, Neh. 9. 28.

יְגֻרֶךָּ " יָגוּר עִמְּךָ *shall dwell with thee*, Ps. 5. 5.

הֵיְחֻבַּר עִמְּךָ " הֵיְחֻבַּר עִמְּךָ *shall it be united with thee?* Ps. 94. 20.

יֹאמְרוּךָ " יֹאמְרוּ בְךָ *they speak against thee*, Ps. 139. 20.

יִלָּוֶנּוּ " יִלְוֶה אֵלָיו *shall cleave to him*, Eccl. 8. 15.

תִּנָּשֶׁנִי " תִּנָּשֶׁה מִמֶּנִּי *be forgotten of me*, Is. 44. 21.

קָדַשְׁתִּיךָ " קָדַשְׁתִּי מִמְּךָ *I am holier than thou*, Is. 65. 5.

חֹנֶךָּ " חֹנָה עָלֶיךָ *is encamping around about thee*, Ps. 53. 6.

יְכָלְתִּיו " יָכֹלְתִּי מִמֶּנּוּ *I have prevailed against him*, Ps. 13. 5.

חֲזַקְתַּנִי " חָזַקְתָּ מִמֶּנִּי *thou art stronger than I*, Jer. 20. 7.

תִּזְנִים " תִּזְנִי עִמָּם *thou* (f.) *hast played the harlot with them*, Ezek. 16. 28.

יְשִׂשׂוּם " יָשִׂישׂוּ בָם or יָשִׂישׂוּ עֲלֵיהֶם *they shall rejoice over them*, Is. 35. 1.

CHAPTER IX.

THE NOUN.

§ 117. *Classification.*

1. From what is said § 28 of the nature of Hebrew roots, it appears that the noun and the verb are very closely related in their origin, both being derived from a common abstract root, and distinguished from each other mainly by difference of tone and vocalization. In the noun, however, the idea of the root is conceived of as at rest and unconnected, while in the verb it is regarded as acting and emanating. The former is used to indicate the mere *being* of an object according to its nature; the latter, to convey the idea of *action*, *motion*, or *becoming* (*fieri*), and involving the distinctions of time. The noun therefore is more limited, inert, and lifeless than the verb, which is the ruling, animating, most pervading element of the language, and consequently the most fully developed; as it is here that the influences of formation have naturally the widest scope.

2. Various other distinctions and discriminations of a special kind may be added, however, to this fundamental notion of a noun, causing it to be viewed in different aspects; as (1) as expressing the bare idea of the root without regard to person, time, or manner, i. e. as a simple *substantive;* and as this is the office of the *Infinitive*, we see the propriety of considering the *Infinitive* as a species of noun; (2) as *predicating* of a person or thing the pure idea of a verbal root, i. e. the *participle;* the office of which is not so much to represent the action as actually proceeding from an agent, as to represent a person or thing as that to which the action, when it does take place, is to be attributed; as כּוֹתֵב properly *one that writes;* the idea of the *person* being peculiarly prominent, and consequently giving to the word so far the leading character of a noun. Again (3) the noun may be conceived as having an *attributive* or *adjective* power, expressive of the quality of a subject; or (4) as an *abstract* derived from a verbal or nominal idea, as צְדָקָה *righteousness*, יְשׁוּעָה *salvation*. To these many possible accessory modifications may still be added, as of intensity, frequency, the instrument, place, manner, &c., of an action.

3. Although *declension* in the sense of *varying a noun by case* is

unknown to the Hebrew, which expresses the relations of case by means of prepositions, yet the term is employed not inaptly by grammarians to denote those various *classes of nominal forms* with which the language abounds, and a convenient arrangement of which has always been attended with difficulty. In some grammars we find no less than thirteen of these declensions enumerated, distinguished principally by the vowel points peculiar to each. It is not perhaps possible to fix upon *any* partition of these forms which will not be more or less arbitrary, and liable to exception, yet the one now mentioned is altogether too complex, and imposes too much of a tax on the memory of the learner, to answer the purposes of practical utility. A classification far preferable is one founded upon a few great leading principles of formation which we have already noted, § 31. 4–6, as obtaining in regard to the verb. These are, (1) The character of vowels within the limits of the root. (2) Reduplication of radical letters. (3) The addition of extraneous letters, particularly at the beginning or end of words. The advantage of this arrangement is, that it is far less arbitrary than the other, and not being founded on a mere difference of vowels, but on the essential forms of words, it is, when once learned, much more easily remembered and applied. It may be expanded as follows:—

ORDER I.—NOUNS CONSISTING OF THE RADICAL LETTERS.

§ 118. CLASS I.

Segolates, or Nouns consisting, for the most part, of the bare letters of their roots, with the tone on the first syllable instead of the second, as is the case with the verb, § 31, 2.

1. This is the simplest and most primitive class of Hebrew nouns, in which the second radical is properly destitute of any vowel at all, i. e. the word is in fact originally *monosyllabic*, and distinguished generally by one of the three forms: קָטְלָ, קָטְלָ, קָטְלָ, קָטְלָ, קָטְלָ. But as the pronunciation of these forms would be in many cases exceedingly difficult, an additional vowel called a *furtive* or *euphonic* vowel is introduced in order to obviate the inconvenience. This vowel is for the most part Segol (ֶ), whence the name *Segolate nouns*. Thus instead of קָטְלָ, in which it is scarcely possible to enounce the ל, by introducing (ֶ) we have קֶטֶל, a word of comparatively easy utterance. In order, however, to render it still more euphonous, the

Pattah also is changed into Segol, which gives us מֶלֶךְ, the more usual form of Segolate nouns. In like manner we have מֶלֶךְ for מַלְךְ, סֵפֶר for סַפְרְ, חֵלֶד for חַלְדְ, בֶּבֶשׁ for בַּבְשְׁ, קֹדֶשׁ for קֹדְשְׁ, &c. In some cases where no difficulty of pronunciation exists the primitive form is retained; as גֵּיְא *a valley*, חֵטְא *sin*, where the א is properly *otiant*, and נֵרְד *ointment*, קֹשְׁט *justice*, &c.

2. In all cases in which this class of words, by the ordinary accidence of grammar, receives an accession at the end, whether in consequence of suffix, construction, or plural ending, the necessity for such euphonic vowel is removed, and the specified additions are made to the *primitive* and not to the *Segolate* form; as מַלְכִּי *my king*, מַלְכֵּנוּ *our king*; סִפְרֵיכֶם *your books*, סִפְרֵי *books of* (st. const.). Consequently מַלְכְּ-, מַלְכִּ-, מַלְכֵּ- are always found before accented suffixes, only that Hireq is very commonly employed for Pattah, more especially because the latter has been already previously changed into Segol in מֶלֶךְ, which makes the substitution easier, § 27. 4.

3. In regard to origin the Segolate class of nouns may be traced to

(*a*) *Verbs ל״ Guttural.*

as	פֶּתַח *door*	פֶּרַע *prince*	נֶכַח *front*
	פֶּלֶא *miracle*	נֶצַח *perpetuity*	גֶּבַהּ *arrogance*
	דֶּשֶׁא *grass*	גֶּמֶא *flag*	דֶּבֶא *rest*

(*b*) *Verbs י״ Vav.*

as	נֵעַר *youth*	פֵּעַם *step*	שֵׁחַר *dawn*
	שַׁעַר *gate*	בֵּרַךְ *watchtower*	רֶחֶם *womb*

The force of the guttural here avails for the most part (§ 25. 6.) to expel the original *e* (ֶ) after the first radical; only a few words with the harder ח still retain it as kindred to *a*, as לֶחֶם *bread*, רֶחֶם *womb* (but רַחַם Judg. 5. 30). On the other hand *o* always maintains itself, as בֹּחַן *trial*, נֹעַר *youth*, פֹּעַל *work*, though in אֹהֶל *tent* we find final *e* instead of *a*. As Aleph medial is too weak to support two vowels on either side of it, and to hold them apart, it rather takes the accented vowel to itself, so that פָּאֲר or פַּאֲר always become פָּאֵר; so זָאַב, זְאֵב, &c. (§ 20. I. 2.). In such syllables as בְּאֹשׁ, תְּאֹם, the א is often rendered inaudible, so that the pronunciation becomes בֹּאשׁ, תֹּאם, though the א is still retained in the orthography;

but we also find תּוֹם, בּוֹר. It is very rare for the other gutturals besides א to attract the tone-vowel to themselves in this manner.

(c) *Verbs* ל״ *He.*

as	בֶּכֶה *weeping*	קֵצֶה *end*	חֶגֶה *meditation*
	אֵבֶה *rush*	נֵכֶה *reviling*	כֶּסֶה *full-moon*
	אֵרוֶה *sedge*	שָׂחוֶה *swimming*	בּוֹהוּ *emptiness*
	דֹּמִי *silence*	חֳלִי *sickness*	יָפְיִ *beauty*

Segolates of this form, however, almost always proceed from י or ו as third radicals; י being the most frequent. But in this nude state having no vowel sound following, י and ו cannot according to § 26. II. 1–4, maintain themselves as consonants, but are softened to *i* (י) and *u* (ו), the *i* particularly drawing the whole vocalization and the tone so strongly to itself that the original vowel under the first radical disappears, as פְּרִי, חֲצִי, for פַּרְיִ (or פִּרְיִ), חַצְיִ. Holem, however, sustains itself somewhat more firmly, as דָּמִי, עָנִי, חָלִי for דֹּמִי, עֹנִי, חֹלִי. The heavier and at the same time rarer וּ, on the other hand always remains toneless, so that we have אֲחוּ, שָׂחוּ, בּוֹהוּ, as given above. Many words in this class of obscure derivation or great apocopation have entirely lost the last vowel, which is particularly weak in these roots, and with it the last radical, without its ever returning in any subsequent formations, as בַּל (usually בִּלְיִ) as particle *not*, שַׁד (dual שָׁדַיִם *breasts*), זַן *kind* (genus), all with the shortest pronunciation; also with a somewhat longer one, בֵּן *son*, שֵׁם *name*, עֵץ *wood*, רֵשׁ *substance*, רֵעַ *friend*, אֵל *God*.

(d) *Verbs* ע״ *Vav and* ע״ *Yod.*

as	אוֹר *light*	בּוֹר *purity*	יוֹם *day*
	אוּר *flame*	חוֹר *hole*	סוּס *horse*
	גִּיר *lime*	עִיר *city*	צִיץ *flower*

In a large proportion of this class contraction takes place, in conformity with the principles laid down § 26. II. 1–4, as

prim.	מָוֶת *death*	תָּוֶךְ *midst*	אָוֶן *vanity*
contr.	מוֹת	תּוֹךְ	אוֹן
prim.	בַּיִת *house*	חַיִל *strength*	צַיִד *game*
contr.	בַּית	חַיִל	צַיִד

(*e*) *Verbs Double Ayin.*

as	גַּל	*heap*	צַד	*side*	צֵל *shadow*
	חֹק	*statute*	כֹּחַ	*strength*	חֹם *warmth*
	קַו	*line*	דַּי	*sufficiency*	שַׁי *present*
	טָוּי	*lamb*	פִּי	*mouth*	צִי *ship*
	אִי	*island*	עִי	*ruins*	פִּי *mouth*

With this class of Segolates are not to be confounded many similar forms derived from verbs ע״נ, as אַף (from אָנַף), חֵךְ (חָנַךְ), עֵז (עָנַז), whose original נ never re-appears in the course of formation.

4. The feminine forms of the Segolates vary more or less according to the leading vowel of the masculine, as masc. מֶלֶךְ, fem. מַלְכָּה; סֵפֶר, סִפְרָה; יֶלֶד, יַלְדָּה; אֹכֶל, אָכְלָה; עֹצֶם, עָצְמָה; עֹצֶר, עָצְרָה, and עֲצֶרֶת; נַעַר, נַעֲרָה; שְׁבִי, שִׁבְיָה; also without any specific masc. חוֹתֶמֶת *seal*, כּוֹתֶרֶת *capital* of a pillar, עֹפֶרֶת *lead*.

§ 119. CLASS II.

Nouns originally monosyllabic, but giving the vowel and accent to the second radical, as קָטֹל; *but generally written with an euphonic or fore-tone vowel under the first radical, as* דָּבָר.

1. The euphonic or fore-tone vowel in this case is usually Kamets, as יָשָׁר *upright*, but sometimes Tseri, as לֵבָב *heart*, or Holem, as בּוֹבַע. It is to be remarked, moreover, that ו or י when inserted merely as the *fulcrum* of a vowel is not to be regarded as a letter additional to those of the root. Thus דָּוִד and יָלִיד, though apparently consisting of four letters, are nevertheless treated as triliteral, or referred to the first general division.

2. The following are the principal varieties of form occurring under this class, of which the first are mostly adjectives.

(*a.*) *Form* קָטָל.

סָכָל	*foolish*	רָשָׁע	*wicked*	חָדָשׁ	*new*
דָּבָר	*word*	שָׂכָר	*wages*	צָמָא	*thirst*

Fem. קָטָלָה, rarely קָטָלָת.

(*b.*) *Form* קָטַל.

רָעֵב	*hungry*	צָמֵא	*thirsty*	שָׂבֵעַ	*satisfied*
חָרֵב	*dry*	בָּשֵׁל	*boiled*	אָשֵׁם	*guilty*

Fem. קָטָלָה, rarely קָטָלָת.

The above, in accordance with the verb of the same form, generally denotes intransitive ideas, § 37. 2.

(*c.*) *Form* קָטֵל or קָטֹל.

עָגֹל *round*	כָּבוֹד *honor*	שָׁלוֹם *safety*
אָרֹךְ *long*	קָדוֹשׁ *holy*	גָּבֹהַּ *high*

Fem. קְטֹלָה and קְטֵלָה, rarely קְטָלָה.

This form is also founded on intransitive ideas, but is mostly appropriated, from the native force of the Holem, to adjectives of a *permanent quality*, and is thus clearly distinguished from the preceding form.

(*d.*) *Form* קָטוּל.

כָּתוּב *written*	מָשׁוּחַ *anointed*	שָׁכוּל *childless*
עָצוּם *mighty*	שָׁלוּם *peaceful*	עָרוּם *cunning*
כָּסוּי *covered*	גָּלוּי *revealed*	עָשׂוּי *done*

Fem. קְטוּלָה or קְטֻלָּה.

This form with *u* (וּ) has above all others the strictly *passive* signification, and is for the most part used as passive part. of the simple root, though sometimes related partly as adjective and partly as participle to intransitive ideas. The feminine it will be perceived retains the passive vowel (וּ), but drops the fore-tone; and the same is the case with a large number of substantives of this form, owing to the peculiar strength of the second long and always immutable vowel, which is such as to sink in utterance the preceding vowel, as גְּמוּל *recompense*, רְכוּב *chariot*, כְּסוּי *covering*, לְבוּשׁ *clothing*. This וּ may even be changed into יִ., as נְצִיב *statue*, פְּסִיל *graven image* (used only in the pl.), כְּלִיא *prison*, מְעִיל *mantle*, or softened into וֹ, as חֲלוֹם *a dream*, בְּכוֹר *first-born*, מְלוֹא *fullness*, which *o* is again sometimes changed into Kamets, as אֲסָר *vow*, עֲבָד. It is also to be noted that the characteristic long vowel of this form is occasionally so far shortened in the feminine as to produce reduplication of the third radical, as גְּאֻלָּה *redemption*, פְּעֻלָּה *work*, כְּהֻנָּה *priesthood*.

(*e.*) *Form* קָטִיל.

נָשִׂיא *prince*	פָּקִיד *overseer*	שָׂנִיא *hated*
רָכִיל *calumny*	קָצִיר *harvest*	נָקִיא *pure*

Fem. קְטִילָה, rarely קְטָלָת.

This form is a variety of the preceding pure passive form with *u* (וּ),

which can be changed, according to § 7. 2, into the softer *i* (י.) whenever a substantive is formed out of the participle, as is the case in most of the above instances, seeing we have נָשׂוּא *exalted*, נָשִׂיא *prince*; פָּקוּד *appointed to overlook*, פָּקִיד *overseer*; יָצוּעַ and יָצִיעַ *story, floor*; שָׂנוּא and שָׂנִיא *hated*. The *i* (י.) in this class is often formed by the greater lengthening of *e* (..) of intransitive ideas, as נָעִים *pleasant* from נָעַם, עָתֵק and עָתִיק *bright*, רָגֵעַ and רָגִיעַ *weary*, פָּלֵט and פָּלִיט *fugitive*.

§ 120. *Abstracts.* Abstract nouns of this class are formed originally from the Fut. of Kal, but exhibit a variety of characters They occur,

(*a*) As mere *infinitives*; presenting the twofold form of קָטֹל and קָטַל § 33. 2, as נֶגֶף *the smiting*, נֶקֶם *the clearing*, נֶקֶב *the piercing*, שֶׁכֶב *the lying down*, חֶזֶק *the strengthening*. This latter short intransitive form is rare, and instead of it we usually find either the former with *o*, or the feminine formation, as שִׂנְאָה *to hate* (*the hating*), אַהֲבָה *to love*, יִרְאָה *to fear*, זִקְנָה *to grow old*, חֶזְקָה *to seize*. In all these the accented syllable is very short, and the fore-tone vowel altogether wanting, as if formed immediately from the Fut. יִקְטֹל, יִקְטַל.

(*b*) As *substantives*; and mostly from intransitive roots. Here the fem. ending is predominant, as רִשְׁעָה *injustice*, (differing from רֶשַׁע as αδικια from αδικιον), דִּמְעָה *weeping*, עֶרְוָה *nakedness*, אִמְרָה *speech*, תִּלְרָה *ornament*, צְדָקָה *righteousness*. But Abstracts can be formed also by lengthening the accented vowel, which produces also a foretone, § 21. 3, and thus dispensing with the fem. termination, although that can exist at the same time. Thus רָעָב *hunger*, צָמָא *thirst*, אָשָׁם *guilt* (whereas אַשְׁמָה with Pattah on account of Gut. א is rather an infinitive), קָהָל *assembly*, שָׂכָר *reward*, צְדָקָה *righteousness* (differing from צֶדֶק as *justitia* from *jus*), נְדָבָה *free will*, שְׁמָמָה *desolation*. Some few have lengthened the accented *a* to the immutable *o*, as כָּבוֹד *majesty*, שָׁלוֹם *safety*. These Abstracts cannot be confounded with the adjectives of the same sound (§ 119. 1, 2.), for an adjective formed from the same root has always *e* or *i*, as רָעֵב *hungry*, צָמֵא *thirsty*, אָשֵׁם *guilty*, צַדִּיק *righteous*, נָדִיב *voluntary*, שָׁמֵם *desolate*, כָּבֵד *majestic*, שָׁלֵם *prosperous*. In substantives of this description *e* is sometimes found as fore-tone instead of *a*, which *e* is properly, according to § 37. 2, a trace of intransitive derivation;

as נֵכָר *a foreign land*, probably also חֵמָר *pitch*, שֵׁכָר *strong drink*, עֵנָב *cluster of grapes*, צֵלָע *rib*, לֵבָב *heart*.

2. The characteristic vowel *u* or *i* is often shortened in the fem. before the termination ת־, and often so as to double the third radical, particularly when it happens to be the liquid *l*. Thus with *u*, קְבֻצָּה *collection*, גְּדֻלָּה *greatness* (also גְּדוּלָה), גְּאֻלָּה *redemption*, פְּעֻלָּה *work*; with *o*, חֲבֹלָה *pledge*, בְּשֹׂרָה *good tidings*; with *i* or *e*, עֲלִילָה *deed*, חֲרִיסָה *subversion*, קְהִלָּה *congregation*, חֲרֵגָה *sacrificing*, יְרֵשָׁה and יְרֻשָּׁה *inheritance*.

3. There is another strong and peculiar form appropriated to the Abstracts of this class, especially in derivations from earlier nouns, which consists in the use of the plural formation together with the penult *u*, as זְקֻנִים *old age*, עֲלוּמִים and נְעֻרִים *youth*, בְּתֻלִים *virginity*, from זָקֵן, עֶלֶם, נַעַר, בְּתוּלָה; very rarely from Kal, as חֲנֻטִים *embalming*, Gen. 50. 3.

§ 121. Class III.

Nouns of two syllables having two characteristic vowels, but the accent on the second, as לְבֻשׁ *putting on* a garment, תּוֹלָע *a worm*.

1. The long vowel in the first syllable in this class, which is usually Holem, is inserted in the root, and is so strong as thoroughly to govern the whole word, causing the vowel of the other syllable (usually Tseri or Kamets), though accented, to fall away before suffix and guttural accessions, as קֹטֶל, pl. קֹטְלִים; that is, it falls away as soon as the tone deserts it and the compound syllable is broken up. It is the most usual and original form for the *participle active* of the simple root, as כּוֹתֵב *writing*, קוֹטֵל *killing*, though sometimes derived from an older noun and having itself the import of a noun, as סוֹפֵר *scribe*, probably one who busies himself with סֵפֶר *a book*, שׁוֹעֵר *keeper of the gate*, from שַׁעַר *a gate*, כֹּרֵם *vine-dresser*, from כֶּרֶם *a vineyard*.

ORDER II.—Nouns having one or more of the Radicals doubled.

§ 122. Class I.

(a) *Nouns in which the Second Radical is doubled*, as צַמָּא *thirst*, טַבָּח *cook*.

1. The first vowel here is generally Pattah, but sometimes Hireq, and in rare instances Kibbuts. The last may be either Kamets,

as חָלָשׁ *very weak*, Tseri, as אֵלֵם *dumb*, Holem, as גִּבּוֹר *mighty*, Shureq, as אַלּוּף *leader*, or Hireq, as צַדִּיק *righteous*. A large portion of these are adjectives, in which the Tseri and Holem denote *permanent qualities* or *conditions*, and Shureq, as usual, the *passive idea*, while the doubling of the radical conveys the general notion of *intensity*. Thus סַלָּח *forgiver*, i. e. one who forgives much and readily; and hence with the sense of *habitual occupation*, as סַבָּל *porter*, טַבָּח *cook*, צַיָּד *hunter* (from צַיִד *hunting*), מַלָּח *mariner* (from מֶלַח *salt, the sea*).

2. The form with *u* is (*a*) of passive origin, as אַלּוּף *friend*, prop. *one always attached*, עַמּוּד *pillar*, prop. *something firmly fixed*; or (*b*) of intransitive origin, with the accessory idea of *permanency* or *abundance*, as שַׁכּוּל *robbed of young*, חַנּוּן, רַחוּם *full of grace, mercy*, קַשּׁוּב *always* or *readily attending*. The original (וּ) is sometimes changed into *o* (וֹ), as גִּבּוֹר, שִׁבּוֹר, רִסּוֹר, or into *i* (י), as אַבִּיר, אַדִּיר, עַלִּיז, in all which the idea is strongly *intensive*.

(*b*) *Nouns in which the Third Radical is doubled.*

1. The first vowel is Pattah. The last may be either Kamets, as רַעֲנָן *green*, or Hireq, as חַבָּרִבִּר *dark red*, or Shureq, as נַעֲצוּץ *hedge of thorns*, or Holem, as גַּבְנֹן *ridge*.

(*c*) *Nouns in which the Two Last Radicals are doubled.*

1. The penult vowel is always Pattah. The last is either Pattah, as אַדַמְדַּם *reddish*, or Holem, as שְׁחַרְחֹר *darkish*, or Kibbuts, as אֲסַפְסֻף *a crowd collected from all sides*. The form expresses the general idea of *intensity*, except when applied to colors, in which it denotes that degree of *approximation* to a fixed color which is indicated by the termination *ish* in English, as may be seen from the above examples.

ORDER III.—NOUNS AUGMENTED BY THE INSERTION OF LETTERS NOT BELONGING TO THE ROOT.

§ 123. CLASS I.

1. *Nouns augmented by prefixing* א; as

אַכְזָר *cruel*, אַכְזָב *deceitful*, אֵיתָן *constant*.

This is for the most part an adjective formation, in which the prosthetic א denotes a permanent active quality.

2. *Nouns augmented by prefixing* י; as

יַחְמוּר *red heifer*, יְקוּם *substance*, יָרִיב *adversary*.

This and the preceding formation are comparatively rare in Hebrew; the three following are far more usual.

3. *Nouns augmented by prefixing* מ; as

מִגְדָּל *tower*, מִסְפָּר *number*, מִצְעָד *step*.

The prefixed מ in this case is related in its origin to מָה and מִי, giving the idea of a substantial *who?* or *what?* in connection with the action. This, its *personal* import, however, is very confined, and it is much oftener employed in a *neuter* sense, denoting (1) *Place*, as מִרְעֶה *pasture* (*ubi pascitur*), מַאְרָב *an ambush* (*locus insidiarum*); (2) *Instrument*, as מַפְתֵּחַ *a key* (*quo aperitur*), מַזְמֵרָה fem. *a pruning-knife*; (3) *The result of an action*, as מַלְקוֹחַ *booty*, i. e. that which is taken, מִרְמָס *that which is trodden under foot*. —— As to the vowels in this formation, the prefix takes either Pattah or Hireq; the last syllable takes Kamets, as מִסְפָּר, Tseri, as מַסֵּכָה, Holem, as מַלְקוֹחַ, or Shureq, as מַלְבּוּשׁ.

4. *Nouns augmented by prefixing* ת; as

תַּנְחוּם *consolation*, תִּפְאָרָה *ornament*, תִּדְהָר *a pine*.

This prefix ת seldom occurs with a perfectly strong root, as תַּגְמוּל *recompense* for the more ancient גְּמוּל, but rather with weak roots which are disposed to assume a firmer sound, and even here, especially in derivatives from the longer forms, as Hithpael, whose prefix הִתְ is preserved in this ת, and Hiphil, whose ה also seems to preserve itself in this harder ת. The feminine formation is very prevalent on account of the abstract signification, as תְּשׁוּבָה *answer*, תְּעוּדָה *testimony*, both from Hiph. תְּקוּפָה *circuit*.

5. *Nouns augmented by affixing* ן; as

בִּנְיָן *building*, יָגוֹן *sorrow*, יְדִיתוּן *Jeduthun*.

As may be seen from the above examples this affix is sometimes preceded by Kamets, sometimes by Holem, and sometimes by Shureq. The import of the termination וֹן or וֹן is generally *intensive*, as אֲבַדּוֹן *total destruction*, עֲנִיָּן *great affliction*, בִּירָה *splendid house* or *palace* from nude בַּיִת *house*, אַרְמוֹן *a very high tower*, גָּאוֹן *distinguished excellency, glory, exaltation*.

6. *Nouns augmented by affixing* י . ; as

עִבְרִי *Hebrew,* יִשְׂרְאֵלִי *Israelite,* נָכְרִי *a foreigner.*

This is the termination used for deriving an adjective from any noun whatever, particularly proper names, leaving the noun itself essentially unaltered, as תַּחְתִּי *inferior* from תַּחַת *under,* צְפוֹנִי *northern* from צָפוֹן *north,* עִתִּי *timely* from עֵת. Abstracts generally appear in the fem. form יָה. or more frequently ית., as פְּלִילִיָּה *judicial trial* from פָּלִיל *judge,* רֵאשִׁית *beginning* from רֹאשׁ *head,* עֲלִילִיָּה *activity.* The ending ית. is often changed into וּת, as חָכְמָה and חָכְמוּת *sickness* from חָכְמִי *sick.* This gradually becomes an external abstract formation, as פְּרִידוּת *separation* from פְּרִית or rather פְּרוּת *separated,* כְּבֵדוּת *weightiness* from כָּבֵד *weighty.* Occasionally we meet with וּת instead of וּת, as חָכְמוֹת, רָאמוֹת, רַבּוֹת.

7. Another class might perhaps be formed of such nouns as exhibit the characteristics of more than one of the preceding classes. Thus זִבְרוֹן from the root זָכַר has its second radical doubled, and therefore belongs to the first division of the second general class. But it is also augmented by the addition of the syllable וֹן, and consequently falls under the fifth division of the third class. It may therefore be termed a *mixed form,* and a considerable number of such forms might doubtless be enumerated; but having laid down the general principles of nominal formation, it may safely be left to the judgment of the learner to classify such forms as he may meet with that do not appear at first view to come under any of the foregoing orders.

CHAPTER X.

NOMINAL FLEXION.

§ 124. *Gender.*

1. The Hebrew, in common with all the Shemitic languages, has but two Genders, the Masculine and Feminine, which are distinguished both by *form* and *signification.* Words which in most of the Western languages would be of the *Neuter* gender are in Hebrew generally of the Feminine, while some are of a doubtful character, apparently fluctuating between the Masculine and Feminine. Others

again are marked by the anomaly of having the singular Masculine and the plural Feminine, and vice versa.

2. As to the distinction of gender by *form*, the Masculine has properly no distinguishing form like the Feminine, but the ground-form of any noun is naturally to be conceived of as Masculine. Accordingly Nouns are for the most part Masculine, (1) Which end in one of the original radical letters of the word, as דָּבָר *a word* from דָּבַר *to speak*, קֶבֶר *a sepulchre* from קָבַר *to bury*; (2) Those ending in ה preceded by Segol (ה֫), as שָׂדֶה a *field*, רֹעֶה *a shepherd*; and (3) Most of those which terminate in י, מ, and נ, as עִבְרִי *a Hebrew*, פְּדוּם *redemption*, קָרְבָּן *an offering*. Feminine, on the other hand, are such as end in ת֫, ת֗, ת־, ית֗, and וּת, as עַוְלָה *evil*, עֲטָרָת *crown*, דַּעַת *knowledge*, בְּרִית *covenant*, גָּלוּת *captivity* or *exile*.

3. The Feminine is distinguished by the twofold termination of (1) Accented ת֫, rarely א֫, as מַלְכָּה *queen*, טוֹבָה *good*, שֵׁנָא *sleep*; (2) Unaccented ת֗, or after a Guttural ת־, as masc. קֹטֵל *killing*, fem. קֹטֶלֶת, masc. שׁוֹמֵעַ *hearing*, fem. שׁוֹמַעַת. When the Masculine ends in a vowel the Feminine takes simple ת, as masc. עִבְרִי *a Hebrew man*, fem. עִבְרִית *a Hebrew woman*; masc. חַטָּא *a sinner*, fem. חַטָּאת *sin*.

4. Of the Masculine gender are all nouns signifying the names and offices of men, people, rivers, mountains, months, &c., even though they should exhibit the appropriate ending of the Feminine, as יוֹנָה *Jonah*, קֹהֶלֶת *preacher*, פַּחָה *præfect*. Of the Feminine are all those denoting the names, offices, and relations of women, countries, towns, cities, members of the body, &c., as רוּת *Ruth*, אֵם *mother*, יָד *hand*, קֶרֶן *horn*, אַשּׁוּר *country of Assyria*. Nouns which are used in both genders, of which there is a considerable number, are said to be of the *common gender*. To this class belong, for the most part, the names of beasts, birds, flocks, metals, &c., though they occur usually in the Masculine form. Nouns of the dual number are universally of the common gender.

5. As the addition of the Fem. terminations to the Masc. forms cannot usually be made without affecting in some way the tone-syllable, hence we almost invariably find in the Fem. important vowel-changes. Of these the principal are the following:—

(*a*) As nouns ending in ת֫ as מַלְכָּה, require the tone to be placed on the last syllable, this of course causes the penult vowel of the Masculine if mutable to fall away; as m. גָּדוֹל, f. גְּדוֹלָה; m. בָּרִיא,

f. בְּרִיאָה; m. עָצוּם, f. עֲצוּמָה. In some other forms, however, as אוֹרֵב, מוֹרָד, the *final* vowel is dropped in forming the feminine, as אֹרַחַ, אֹרְחָה, מוֹרָדָה, אוֹרֵבָה.

(*b*) In monosyllabic words of the form of תָּם, בֵּן, חֹק, שֹׂר, &c., in case they have a long vowel it is exchanged for a short one followed by the Dagesh forte originally due, but which had been excluded by the law mentioned § 25. 8; or if the Dagesh be necessarily excluded, for its equivalent, as תַּמָּה, נִצָּה, חֻקָּה, שַׂרָּה.

(*c*) Nouns ending in ה֫ form the Feminine by exchanging Segol for Kamets; as m. רָפֶה, f. רָפָה; m. מַרְאֶה, f. מַרְאָה.

(*d*) The effect of the ending ת֫ upon the vowels of the Masculine will be best learned from the following examples: viz. m. אִישׁ, f. אֵשֶׁת; m. שְׁלֹשׁ, f. שְׁלֹשֶׁת; m. בָּתַר, f. בְּתָרֶת; m. עֶטֶר, f. עֲטֶרֶת.

6. The changes effected in Segolate nouns by becoming Fem. are too numerous and various to be brought under any general rule. For a specimen of the principal see § 118. 4.

7. Some Feminines appear in a contracted form, either as to their letters, or vowels, or both; as m. אֶחָד *one*, f. אַחַדָת, contr. אַחַת; m. אֱמֶן *truth*, f. אֱמֶנֶת, contr. אֱמֶת; m. חַטָּא *a sinner*, f. חַטָּאת, contr. חַטַּאת; m. מְשָׁרֵת *a minister*, f. מְשָׁרַתְתּ, contr. מְשָׁרַת. The form שַׂאת *elevation* is contracted from שְׂאֵת, and דְּוֹת *languor*, and חֲזוֹת *vision*, are probably contracted from דְּוָיָה and חֲזוָה (for חֲזָוָה).

§ 125. *Number.*

1. The Hebrew, like the Greek, has three numbers, the Singular, the Dual, and the Plural. But as in other languages, so in Hebrew, many singular nouns have the force of the plural from being used in a *collective* sense, or as denoting a mere *mass* without distinguishing the individuals, as צֹאן *flock*, בָּקָר *neat-cattle* in general, אֳנִי *ship* in general, i. e. *fleet*.

2. The Plural of masculine nouns is formed, as far as the letters are concerned, by adding ים֫ to the singular; as sing. סוּס *horse*, pl. סוּסִים; sing. צַדִּיק *righteous*, pl. צַדִּיקִים; sing. מֶלֶךְ *king*, pl. מְלָכִים. Nouns ending in י֫, to prevent a repetition of the same letter, take simply ם or ם֫, as sing. שָׁנִי, pl. שָׁנִים; sing. גּוֹי *gentile*, pl. גּוֹיִם; sing. לֵוִי *a Levite*, pl. לְוִיִּם. Occasionally also the Yod in the regular forms is written defectively, as תַּנִּים *whales* for תַּנִּינִים. But nouns ending in ה֫ lose this termination whenever they pass into

the plural, as חוֹזֶה *a seer*, pl. חוֹזִים. In some few instances the softer Aramaic termination ין־ occurs, particularly in the poets and the later prose writers, as מְדִין *garments*, Judg. 5. 10, מְלָכִין *kings*, Prov. 31. 3, אִיִּין *islands*, Ezek. 26. 18. As to the anomalous termination י־, occurring in certain words, as מְנִּי *strings*, Ps. 45. 9, עַמִּי *nations*, 2 Sam. 22. 44, חַחֻצִּי *the arrows*, 1 Sam. 20. 36, חַשְׁלִישִׁי 2 Sam. 23. 8, it is probably to be considered as a contracted plural ending, but in respect to י־ in חַלּוֹנִי *windows*, Jer. 22. 14, גּוֹבִי *locusts*, חוֹרִי *white linen*, שָׂדִי *field*, שַׁדַּי *almighty*, and a few similar words, it is doubted by Ewald and others whether they can be justly regarded as genuine plurals. They think they may be otherwise resolved.

3. The Plural of the Feminine is formed for the most part by changing the terminations ה־, ת־, and ת of the Fem. sing. into וֹת, with corresponding vowel changes, as sing. תּוֹרָה *law*, pl. תּוֹרוֹת; sing. כְּתֹנֶת *coat*, pl. כְּתֹנוֹת; sing. טַבַּעַת *a ring*, pl. טַבָּעוֹת; though some retain the ת, as sing. דֶּלֶת *a door*, pl. דְּלָתוֹת; sing. קֶשֶׁת *a bow*, pl. קְשָׁתוֹת; or by simply adding וֹת to the singular, as sing. אוֹת *sign*, pl. אוֹתוֹת; sing. חֶרֶב *sword*, pl. חַרְבוֹת; or by changing ת־ into וֹת־. and וּת into וֹת־; as sing. עִבְרִית *Hebrew woman*, pl. עִבְרִיּוֹת; sing. מַלְכוּת *kingdom*, pl. מַלְכִיּוֹת; where, however, the genuine singular forms, though now obsolete, are undoubtedly יָה־ and יָהּ־. In חֲנִית *spear*, and זְנוּת *adultery*, the plural is חֲנִיתִים or חֲנִיתוֹת and זְנוּתִים.

4. Anomalous formations and usages, both in regard to Number and Gender, are of very frequent occurrence in Hebrew. Thus the plur. masc. termination ים־ is affixed to nouns whose singular is obviously fem. though masc. in form, as pl. רְחֵלִים *sheep*, from sing. רָחֵל; so pl. נָשִׁים *women*, from obsol. sing. נָשָׁה. Others, however, of like masc. form in the sing., as אֵם *mother* and אָתוֹן *she-ass*, take their appropriate pl. ending וֹת, as אִמּוֹת, אֲתֹנוֹת. On the other hand, the fem. termination וֹת is appended to sing. nouns of the masc. gender, as אָבוֹת *fathers*, from sing. אָב (obsol. אָבָה), צְבָאוֹת *hosts*, from sing. צָבָא, as also מִזְבְּחוֹת *altars*, מְקוֹמוֹת *places*, מִשְׁכָּנוֹת *habitations*, שָׂדוֹת *fields*, from the singulars מִזְבֵּחַ, מָקוֹם, מִשְׁכָּן, שָׂדֶה.

5. The following are more or less irregular in the formation of the plural: viz.

Sing.	Plur.	Sing.	Plur.
אָח *brother*	אַחִים	בַּיִת *house*	בָּתִּים
אָחוֹת *sister*	אַחְיוֹת	בֵּן *son*	בָּנִים
בַּת *daughter*	בָּנוֹת	שׁוּק *open place*	שְׁוָקִים

Sing.	Plur.	Sing.	Plur.
אִישׁ *man*	אֲנָשִׁים, אֲנָשִׁים	יוֹם *day*	יָמִים
		עִיר *city*	עֲרִים
אִשָּׁה *wife*	נָשִׁים, נָשִׁים	רֹאשׁ *head*	רָאשִׁים

5. From what has been said above it appears, that of the two methods of distinguishing the genders, viz. by *form* and *signification*, neither is an absolutely sure criterion. The second, that of the *sense*, is probably the most primitive and legitimate, but even this is rendered uncertain by reason of the imaginative character of the early periods of antiquity, or of the oriental nations generally, which has given rise to a vast number of *ideal* feminines, in contradistinction to *physical* ones. Viewing nature with the most vivid perception, they seem to have conceived of all objects, not only those whose gender was externally visible, but all others which bore a resemblance to them, as clothed with the same attributes. Whatever was possessed of a higher, more original, and independent life and energy, was ranged under the *masculine*, while that which was comparatively inferior, weak, and dependent, was on the same principle referred to the feminine. On this principle we may suppose it is, that the Hebrew words for *earth* or *land*, and *city*, viz. אֶרֶץ and עִיר, being conceived as the sustaining mother of the inhabitants, are uniformly feminine. Hence all names of *particular* countries and towns are of the same gender, nay even the names of *nations* and *tribes* may be construed as Feminine, inasmuch as *land* and *people* are very near and cognate ideas; accordingly even עַם *people* is sometimes fem., as Ex. 5. 16, but cf. 12. 33, Jer. 8. 5. Many names of *places*, following the same analogy, assume the fem., as שְׁאוֹל *hell* (orcus), Is. 5. 14; גֵּיא *valley*, Zech. 14. 4, 5; כִּכָּר *district round about*, Gen. 13. 10; מִבְצָר *fortress*, Hab. 1. 10; שַׁעַר *gate*, Is. 14. 31; תְּהוֹם *great deep*, Gen. 7. 11, but cf. Jon. 2. 6.

6. The idea of the feminine, as the weaker and more dependent, is also extended, with great latitude, to every thing which is *subservient* to man, which he employs as *possessor*, perhaps from the fact that woman, the grand personification of the feminine, was, in the age and the countries in which the primitive language was spoken, little more than a mere *possession*, a vassal, a slave, ministering to the wants and convenience of man. Hence the fem. is transferred, (1) To very many names of the *members of the body* of men

or beasts, especially those which man most frequently uses as instruments, as יָד and כַּף *hand* (masc. Ex. 17. 12), often followed by יָמִין *right hand*; so רֶגֶל *foot* (masc. Jer. 13. 16), followed by פַּעַם *step, turn* (masc. Judg. 16. 28), and אַשּׁוּר *step*; אֶצְבַּע *finger*, בֹּהֶן *thumb*, זְרוֹעַ *arm*, עַיִן *eye*, אֹזֶן *ear*, לָשׁוֹן *tongue*, שֵׁן *tooth* (variable), זָקָן *beard* (variable), בֶּטֶן *belly* and רֶחֶם *womb*, בֶּרֶךְ *knee*, צֵלָע *rib*, כָּנָף *wing*. (2) To names of *garments, utensils, instruments*, &c., as נַעַל *shoe*, once בֶּגֶד *garment*, Lev. 6. 20; חֶרֶב *sword*, תַּעַר *razor*, עֲשֹׂת *work of art*, צֹהַר *window*, כּוֹס *cup*, אֵת *fire-pan*, יָתֵד *peg*. The following fluctuate: סִיר *pot*, כַּד *pail*, אָרוֹן *coffer*, מַשָּׂא, מַשָּׂאת and שַׁבֶּט *staff*. Thus too לֶחֶם *bread* is sometimes fem., Lev. 23. 17, which is followed by פַּת *piece of bread*, and once by מַאֲכָל *food*, Hab. 1. 16. (3) To inanimate objects in space in which a man moves or which he uses, as חָצֵר *court-yard*, מַחֲנֶה *camp*, קִיר *wall*, גָּדֵר id. (variable), עֶרֶשׂ *bed*, אֳנִי *ship* (variable), בְּאֵר *well*, גֹּרֶן *threshing-floor*, דֶּרֶךְ and אֹרַח *way*, רְחוֹב *street*, very seldom בַּיִת *house*, אֹהֶל *tent*, מָקוֹם *place*, גַּן *garden*, כֶּרֶם *vineyard*, but אֶבֶן *stone* usually, and names of stones and plants in general, as גֶּפֶן *vine* (though variable). In the same way nouns of *time*, following עֵת *time* (variable), as עֶרֶב *evening*, שַׁבָּת *sabbath*, יוֹבֵל *year of jubilee*. —— Because נָהָר *river* and הָר *mountain*, on the other hand, are conceived as masc., therefore the whole class of rivers and mountains, even with the ending of the fem., follows this analogy.

7. The foregoing are examples of the *ideal* feminines not distinguished by the appropriate feminine endings; but the external feminine formation is more especially required, (*a*) When the *same noun* is applied to different genders, as especially in adjectives which do not in themselves contain the notion of a gender, but are governed in that respect by the gender of the subject at the time, as אַלְמָן *a widower*, אַלְמָנָה *a widow*, עִיר גְּדֹלָה *a great city*. So also in distinguishing the physical gender in many substantives, as אִישׁ *man*, אִשָּׁה *woman*, עֵגֶל *bullock*, עֶגְלָה *heifer*. (*b*) When the substantive in its most primitive form, i. e. without feminine ending, signifies the mere *mass*; in that case a feminine may be so formed from it, that as denoting in general what is weaker and derived, it shall express a *single one* of the mass, as אֳנִי *ship* in general as mass, i. e. *a fleet*, אֳנִיָּה *a single ship*. (*c*) When *abstracts* are to be expressed, as יְשׁוּעָה *salvation*, צְדָקָה *righteousness*, מַלְכוּת and מַמְלָכָה *kingly power, royal dignity*.

8. Numerous instances, however, occur, in which the distinction of gender is by no means fixed and definite either by the sense or form, and which for this reason are usually said in most grammars to be of the *common gender*, from their being found sometimes in the one and sometimes in the other. This is particularly the case with the names of classes of animals, as בָּקָר *neat cattle* (Lat. *bos*), גְּמַלִּים *camels* generally masc., but fem. in מֵינִיקוֹת גְּמַלִּים *milch camels*; so צֹאן *small cattle*; in like manner also some few other words, as פִּלֶגֶשׁ *a concubine*, applied occasionally to a male, נַעַר *a little boy* and a *little girl* in the Pentateuch, but in the other books נַעֲרָה is appropriated to the latter.

9. As to signification, the Plural is used with a latitude unknown to most other languages. Indeed in many cases where it is employed they would use the singular.

(*a*) A peculiar use of the plural is *to comprehend isolated particulars under a more general idea*, yet so that the *general* or *collective* idea predominates over that of the several particulars. In this sense the plural approaches very near to the idea of the *abstract*, which is usually expressed by the feminine, as חֲשֵׁכִים *darkness, tenebræ*; besides which we have fem. חֲשֵׁכָה id., חַדְרֵי קֹדֶשׁ and חַדְרַת קֹדֶשׁ *sacred ornaments*; thus too חַיִּים *life*, נְעָמִים *loveliness*, אֲהָבִים and דֹּדִים *love*, מַעֲדַנִּים *delight, deliciæ*, מוֹתִים *death*, עֲלוּמִים *youth*, עֲשָׁקִים *oppression*, פְּדוּיִים *ransom*, תַּעְתֻּעִים *deceit*.

(*b*) Many names for regions not desert prefer the plural, inasmuch as such a region may be conceived as in fact consisting of a number of single things there assembled, as אֲחֹרִים *the hinder part*, פָּנִים *the anterior part*, שָׁמַיִם *heaven*, properly *superiora*, תַּחְתִּיּוֹת *lower parts, inferiora*. In like manner greater things cohering together but which are infinitely divisible, as מַיִם *water*, always in the plural; חוֹמוֹת *wall*, often in the plural like *mœnia*; so also articles of commerce which are sent in small pieces, as אֲהָלִים *aloes*, נְכֹאת *spices*, θυμιαματα, &c.

(*c*) One of the most remarkable usages in regard to the plural is its employment to denote the idea of *extent, greatness, dignity, dominion, majesty*, often technically termed *pluralis excellentiæ*. Among the most prominent examples of this nature are the remarkable words אֱלֹהִים *God*, אֲדֹנָי *Lord*, and several others, of which a more detailed account is given in the Syntax.

§ 126. *Dual.*

1. *The Dual.* The Dual is formed by adding יִם־ to the singular, whether of the masculine or the feminine, as יוֹם *day*, du. יוֹמַיִם (pl. יָמִים), אֶלֶף *thousand*, du. אַלְפַּיִם, נְחֹשֶׁת *brass*, du. נְחֹשְׁתַּיִם. Nouns ending in ה־ require the ת to be changed into ת before the dual termination is affixed, as שָׁנָה *year*, du. שְׁנָתַיִם, מֵאָה *hundred*, du. מָאתַיִם. The following with a few others form their dual by adding יִם־ to the plural instead of the singular, as חוֹמָה *a wall*, pl. חוֹמוֹת, du. חֹמֹתַיִם, רִבּוֹא *myriad*, pl. רִבֹּאוֹת, du. רִבֹּותַיִם.

2. The use of the Dual is confined to the most primitive and necessary cases of its idea. It properly represents a whole divided into two halves, and expresses the idea of a thing which is double or in pairs. Two things or persons which come together casually can never be combined by the Dual, which is by no means a mere variation of the number *two*, for even the numeral must be added where the number two is to be rendered very emphatic, as שְׁתֵּי רַגְלַיִם *two* (and not more) *legs;* and *two kings*, instead of being expressed in Hebrew by the Dual מַלְכַיִם, would require the phraseology שְׁנֵי מְלָכִים *two* (*of*) *kings*. It is therefore only found in certain substantives, and has so little influence on the construction that adjective, verb, and pronoun can only be connected with it in the plural, as עֵינַיִם רָמוֹת *lofty eyes*. It is thus found in the numerals שְׁנַיִם *two*, מָאתַיִם *two hundred*, אַלְפַּיִם *two thousand;* but especially of objects which are usually conceived together *as a whole consisting of two parts*, most frequently perhaps of double corporeal members, as יָדַיִם *the hands*, אַפַּיִם *the nostrils*, יְרֵכַיִם *the loins*, מָתְנַיִם *the hips*, שִׁנַּיִם *the teeth* (the two rows), כְּנָפַיִם *wings;* moreover of utensils, as מֹאזְנַיִם *balances*, רֵחַיִם *a hand-mill* (consisting of two pieces). In nouns which express an object by nature double, the use of the dual is so trite and established that it even occurs where the plural is properly required, as אַרְבַּע רַגְלַיִם *four feet*, not *four pairs of feet;* שִׁבְעָה עֵינַיִם *seven eyes;* שֵׁשׁ כְּנָפַיִם *six wings*.

3. The word יְרוּשָׁלַיִם *Jerusalem* is sometimes written without the last Yod, though its point still remains, as יְרוּשָׁלַם. Why this word is used in the dual is matter of mere conjecture. As to the noun שָׁמַיִם *heavens*, it is according to Schrœder not a dual, but a plural שָׁמָיִם (שָׁמָיִם), from the obsolete singular שָׁמִי, having the tone on the penult in order to compensate for the elided Yod. The case is

precisely the same, he thinks, with מַיִם *waters*, a word evidently of the same formation.

4. The vowel changes resulting from the formation of the dual are substantially the same as those in the plural, as פָּנָה, pl. פָּנִים, du. פָּנַיִם. To this the Segolates (§ 118. 1.) are an exception, since they do not in the dual, as in the plural, assume Sheva and Kamets, but adopt the ancient monosyllabic form as the ground of accession, as רֶגֶל *foot*, (orig. form רַגְלַיִם), רַגְלַיִם; קֶרֶן *horn* (קַרְנַיִם); אֹזֶן *ear* (אָזְנַיִם). The dual termination ַיִם is sometimes contracted into ים, as שְׁנַיִם *two*, for שְׁנָיִם; שְׁתַּיִם *two*, for שְׁתָיִם.

§ 127. *Construct State.*

1. A Noun standing alone, or considered by itself as independent of other words, is said, by Hebrew grammarians, to be in the *Absolute State*; but when such a noun is followed by another serving to *define*, *restrict*, or *appropriate* its meaning, it is said to be in the *Construct State*. Thus the words מֶלֶךְ *king*, בַּיִת *house*, תּוֹרָה *law*, when standing alone are in the *absolute state*; they belong, so to speak, to nothing. But when put into such connexions with other words as to express the *relation of possession*, i. e. the relation of the Genitive in Latin and Greek, as *king of Israel*, *house of God*, *law of the Lord*, they are taken out of their *absolute* state, and put in a *restricted* or *specified* state (*in statu regiminis*). The consequence is a change in the first or *restricted* word (if mutable), and not in the second; which constitutes a marked distinction in this respect between the Hebrew and several of the later European languages.

2. As the words in the *construct* relation connect themselves so closely that the idea is incomplete till the second be uttered, the natural effect of this is to *hurry*, and therefore to *shorten*, the pronunciation of the first, that the voice may pass on and find its perfect rest in the second. But we have already seen (§ 27. 6, 7.) that from the principles of vocal intonation, when this is the case, a rejection of vowels wherever practicable is the necessary result. It is in fact the same as if the whole combination formed one long

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* It is to be remarked, however, that the peculiarity in question is not confined to two nouns only. Instances sometimes occur of a doubly or even trebly Construct state; as תּוֹלְדוֹת בְּנֵי־נֹחַ *generations of the sons of Noah*; יְמֵי שְׁנֵי חַיֵּי אַבְרָהָם *the days of the years of the life of Abraham.*

word, i. e. the tone is carried forward to the last word or syllable, and the preceding vowels shortened or rejected according to the usual laws of the vowel-changes, § 27. 9.

3. Although the changes resulting from this cause are more especially to be seen in the vocalization, yet they are not confined to this, for the consonant endings are also frequently more or less affected by the word's going into construction, as will be evident from the rules which regulate the formation of the construct state now to be given. These are the following:—

(*a*) Nouns having long mutable vowels in their ultimate and penultimate syllables change that in the ultimate to its corresponding short, while that in the penult falls away, as לֵבַב דָּוִד *heart of David*, from לֵבָב. So with monosyllables, יַד יְחוָֹה *hand of Jehovah*, from יָד.

(*b*) Feminine nouns ending in ת־ change this termination into ת־; as תּוֹרָה *a law*, תּוֹרַת מֹשֶׁה *law of Moses*; שִׁירָה *a song*, שִׁירַת דּוֹדִי *a song of my beloved*.

(*c*) Masculines ending in ה־ retain the ה, but change the Segol into Tseri, as מִקְנֶה *cattle*, מִקְנֵה אַבְרָהָם *cattle of Abraham*; מַחֲנֶה *a camp*, מַחֲנֵה יִשְׂרָאֵל *camp of Israel*. But פֶּה *mouth* always has פִּי in the construct state.

(*d*) The plural ending ים־ and the dual יִם־ are changed in the construct state into י־, while the preceding vowel or vowels, if mutable, fall away, as סוּסִים *horses*, סוּסֵי שְׁלֹמֹה *horses of Solomon*; דְּבָרִים *words*, דִּבְרֵי אֱמֶת *words of truth*; יָדַיִם *hands*, יְדֵי חַיִל *hands of strength*.

(*e*) Plurals in וֹת suffer no terminational changes in the construct state, as אָבוֹת *fathers*, אֲבוֹת יִשְׂרָאֵל *fathers of Israel*; בְּרָכוֹת *blessings*, בִּרְכוֹת שָׁמַיִם *blessings of heaven*. It will be observed, however, that the preceding vowels are changed according to analogy, or fall away.

(*f*) Segolate nouns (§ 118. 1.) in the singular, with the exception of those having ו or י for their middle radical, are subject to no variation by being put in regimen, as מֶלֶךְ *king*, מֶלֶךְ סְדֹם *king of Sodom*, but בַּיִת *house*, בֵּית תְּפִלָּה *house of prayer*; תָּוֶךְ *midst*, תּוֹךְ הַגָּן *midst of the garden*, where ָוְ is contracted into וֹ. So abs. מָוֶת *death*, const. מוֹת.—To this rule there are a few exceptions; as the abs. forms זֶרַע *seed*, נֶטַע *plant*, קַחַת *acceptance*, and הֶבֶל *vanity*, drop the first vowel in the const. state, as זֶרַע, נְטַע, קְחַת, חֶבֶל.

Tabular View of Nouns in the Construct State.

§ 128. Class I.—*Segolates.*

MASCULINE.

Singular.		Plural.	
Absol.	Const.	Absol.	Const.
מֶלֶךְ	מֶלֶךְ	מְלָכִים	מַלְכֵי
סֵפֶר	סֵפֶר	סְפָרִים	סִפְרֵי
חֶלֶד	חֶלֶד	חֲלָדִים	חָלְדֵי
קֶדֶשׁ	קֶדֶשׁ	קְדָשִׁים	קָדְשֵׁי
סוּס	סוּס	סוּסִים	סוּסֵי

FEMININE.

מַלְכָּה	מַלְכַּת	מְלָכוֹת	מַלְכוּת
יַלְדָּה	יַלְדַּת	יְלָדוֹת	יַלְדוּת
סַהֲרָה	סַהֲרַת	סְהָרוֹת	סַהֲרוּת
גֶּרֶנֶת	גֶּרֶנַת	גְּרָנוֹת	גַּרְנוּת

Contracted Segolates.

Sing.		Plur.	
Absol.	Const.	Absol.	Const.
מוֹת	מוֹת	מוֹתִים	———
תּוֹךְ	תּוֹךְ	תּוֹכִים	———
בַּיִת	בַּיִת	בָּתִּים	בָּתֵּי
חַיִל	חֵיל	חֲלִלִים	———
עִיר	עִיר	עֲיָרִים / עָרִים	———
שׁוֹר	שׁוֹר	שְׁוָרִים	———

§ 129. Class II.

MASCULINE.

Sing.		Plur.	
Absol.	Const.	Absol.	Const.
דָּבָר	דְּבַר	דְּבָרִים	דִּבְרֵי
זָקֵן	זְקַן	זְקֵנִים	זִקְנֵי
לֶבֶב	לֵבב	לְבָבִים	לִבְבֵי
צָמְאָה	צָמְאָ	צְמָאִים	צִמְאֵי
גָּדֵל	גְּדֵל- & גְּדוֹל	גְּדָלִים	———
טָהוֹר	טְהוֹר	טְהוֹרִים	טִהֲרֵי

Absol.	Const.	Absol.	Const.
פְּקִיד	פְּקִיד	פְּקִידִים	פְּקִידֵי
גְּלוּי	גְּלוּי	גְּלוּיִים	גְּלוּיֵי
עָמֹק	עָמֹק	עֲמָקִים	עֲמָקֵי
שָׂטָן	שְׂטָן	שָׂטָנִים	שָׂטָנֵי
שָׂמֵחַ	שְׂמַח	שְׂמֵחִים	שְׂמֵחֵי & שִׂמְחֵי
רָפֶה	רְפֵה	רָפִים	רָפֵי
נָקִי	נְקִי	נְקִיִּים	נְקִיֵּי
	FEMININE.		
יְשָׁרָה	יְשָׁרַת	יְשָׁרוֹת	יְשָׁרוֹת
זְקֵנָה	זְקֵנַת	זְקֵנוֹת	זְקֵנוֹת
בְּרֵכָה	בְּרֵכַת	בְּרֵכוֹת	———
גְּדוֹלָה	גְּדוֹלַת	גְּדוֹלוֹת	גְּדֹלוֹת
אֲדֻמָּה	אֲדֻמַּת	אֲדֻמּוֹת	אַדְמוֹת
בְּהֵמָה	בְּהֵמַת	בְּהֵמוֹת	בַּהֲמוֹת
אֲגוּדָה	אֲגוּדַת	אֲגוּדוֹת	אֲגוּדוֹת
שַׂעֲרָה	שַׂעֲרַת	שְׂעָרוֹת	שַׂעֲרוֹת
רְפֻאָה	רְפֻאַת	רְפוּאוֹת	רְפוּאוֹת

§ 131. Class III.

Sing.		Plur.	
Absol.	Const.	Absol.	Const.
	MASCULINE.		
כּוֹתָב	———	כּוֹתְבִים	כּוֹתְבֵי
זָעֵם	זַעַם	זַעֲמִים	זַעֲמֵי
עוֹלָם	עוֹלַם	עֹלָמִים	עֹלְמֵי
נִכְתָּב	נִכְתַּב	נִכְתָּבִים	נִכְתְּבֵי
דַּיָּן	דַּיַּן	דַּיָּנִים	דַּיְנֵי
גּוֹלָה	גּוֹלַת	גּוֹלִים	גּוֹלֵי
אַלְמָן	אַלְמַן	אַלְמָנִים	אַלְמְנֵי
זִכָּרוֹן	זִכְרוֹן	זִכְרוֹנִים	זִכְרֹנֵי
	FEMININE.		
תּוֹעֵבָה	תּוֹעֲבַת	תּוֹעֵבוֹת	תּוֹעֲבוֹת
כּוֹתֶבֶת	כּוֹתֶבֶת	כּוֹתְבוֹת	———
חֵרְכָּה	חֵרְכַּת	חֵרְכּוֹת	חֵרְכּוֹת
מַצֵּבָה	מַצֵּבַת	מַצֵּבוֹת	———
נִכְתָּבָה	נִכְתָּבַת	נִכְתָּבוֹת	נִכְתְּבוֹת

§ 132. Class IV.

Sing.		Plur.	
Absol.	Const.	Absol.	Const.
אֵיתָן	אֵיתַן	אֵיתָנִים	אֵיתָנֵי
רְצָהָר	רְצָהַר	רְצָהָרִים	רְצָהָרֵי
מְצָעָד	מְצָעַד	מְצָעָדִים	מְצָעָדֵי
מַעֲשֶׂה	מַעֲשֵׂה	מַעֲשִׂים	מַעֲשֵׂי
מַעֲשֵׂר	מַעְשַׂר	מַעְשְׂרוֹת	מַעְשְׂרוֹת
מִזְבֵּחַ	מִזְבַּח	מִזְבְּחוֹת	מִזְבְּחוֹת
מוֹשָׁב	מוֹשַׁב	מוֹשָׁבוֹת	מוֹשְׁבוֹת & מוֹשְׁבֵי
מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפָּחוֹת	מִשְׁפְּחוֹת
מִזְרָק	מִזְרַק	מִזְרָקִים	מִזְרְקוֹת מִזְרְקֵי
מַרְכָּבָה	מַרְכֶּבֶת	מַרְכָּבוֹת	———
מַרְכָּבָה	מַרְכֶּבֶת	מַרְכָּבוֹת	מַרְכְּבוֹת
תְּבוּאָה	תְּבוּאַת	תְּבוּאוֹת	תְּבוּאוֹת
תּוֹעֵבָה	תּוֹעֲבַת	תּוֹעֵבוֹת	תּוֹעֲבוֹת
בְּנָיָן	בִּנְיַן	בִּנְיָנִים	בִּנְיָנֵי

REMARKS.

1. Class I. *Segolates.* As nouns of this class are already in their simplest and most primitive form, they seldom admit any further shortening on account of construction. A few cases of exceptions are given above, § 127. 3. *f.* to which may be added סַחַר, חָדָר, instead of סַחַר, חֶדֶר. Monosyllabic nouns derived from ע״ע verbs admit further shortening only before Maqqeph, as כַּן־ from כֵּן *nest*, חָק־ from חֹק *statute*. From דַּי *sufficiency*, we find const. דֵּי like בֵּית. From שֶׂה *lamb*, const. שֵׂה, according to § 127. 3. *c.* but פֶּה *mouth*, always makes const. פִּי. The abbreviated רֵעַ *friend* always returns in construction to its vowel-ending רֵעֲהָ or רֵעֶהָ. From שֵׁם *name* comes const. שֵׁם or שְׁמָ־; from בֵּן *son*, const. בֶּן or occasionally בֶּן־. From absol. כּוֹבַע *helmet*, const. כּוֹבַע, with bare change of tone.

2. Class II. In all simple nouns of this formation the fore-tone regularly disappears, while the final *a* is shortened, as רְשָׁר, רְשַׁר; דְּבָר, דְּבַר; שָׁבוּעַ, שְׁבוּעַ. It sometimes happens, however, that the

short *ă* which is left in such cases, having now the tone upon it, is transferred to the first radical, and gives it a virtual Segolate form, as עָשָׁן *smoke*, const. עֲשַׁן, whence עָשְׁנָ֫. The forms קָטָל often retain their characteristic *e* while the last syllable becomes toneless, as נֵכָר *stranger*, צֵלָע *side*; though they may also lose *e* as fore-tone, as לֵבָב *heart*, שֵׂעָר *hair*. In forms קָטָל the final *e* is primitively shortened to *ĕ*, but this can only remain so before Maqqeph, as אֲבָל־ from אֲבָל. It is most generally changed into *ă*, as זְכַר, שְׁכַר, קְצַר, עֲרַל, כְּבַד. Much seldomer does *e* maintain itself as long, as חָלָב, עָקָב, except in verbs ל״א, where it is the common form, as רָאָה, טָמֵא. Final *o* seldom falls away, yet with Maqqeph גְּדֹל־, and גְּבַהּ with Gutt. from גָּבוֹהַּ. The short words expressive of relationship (father, brother, &c.) have preserved *i* in const., as אֲבִי, אֲחִי, חֲמִי. On the other hand, const. יַד from יָד, and דַּם from דָּם show no such relic.

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§ 133. NOMINAL SUFFIXES; WITH THE CONSEQUENT LITERAL AND VOWEL CHANGES.

1. Whenever a noun has its idea *restricted*, not by another noun, but by a personal pronoun, the two words are brought into the closest connexion and made to coalesce in one; the pronoun in its *fragmentary* or *inseparable* form being attached to the noun to express the relation of the Genitive, just as the same kind of pronouns is attached to verbs to express the relation of the Accusative; as דְּבָרִי *my word*, דְּבָרֵנוּ *our word*; analogous to which we sometimes find in Greek πατερμου *my father*, for ancient πατηρ μου = πατηρ εμου, *father of me*. Consequently the general principles which control the attachment of suffixes to nouns are not essentially different from those which hold in regard to the same connexion in verbs. The nominal suffixes, which are mostly appended to the const. form, are indeed much more extensively and uniformly *shortened* than the verbal, and they are also more firmly and closely attached, (§ 105. 1); but in other respects the same laws are applicable to both.

2. The principal rules which govern these suffixed formations are the following:—

Suffixed Masculine.

(*a*) In monosyllables a mutable vowel falls away, as שֵׁם *name*, שְׁמִי *my name*, שְׁמוֹ *his name*; בֵּן *son*, בְּנִי *my son*, בְּנָהּ *her son*. Yet

the long vowel sometimes remains in cases where in the Construct it becomes short, as דָּם *blood*, const. דַּם הָאֲנָשִׁים *blood of the men*, with suf. דָּמוֹ *his blood*, דָּמְךָ *thy blood*.

(*b*) In polysyllables the long mutable penult vowel falls away, but the ultimate remains unless followed by a suffix beginning with a consonant and forming a mixed syllable, when it is shortened, as דָּבָר *word*, דְּבָרִי *my word*, דְּבָרֵנוּ *our word*; דִּבְרָכֶם, דִּבְרֵכֶן *your word*. In some cases a long vowel before ךָ is changed into a kindred short, as אוֹיֵב *enemy*, אֹיִבְךָ *thine enemy*; יוֹצֵר *former*, יֹצְרְךָ *thy former*; בּוֹרֵא *creator*, בֹּרַאֲךָ *thy creator*; גּוֹאֵל *redeemer*, גֹּאֲלְךָ *thy redeemer*.

(*c*) Segolates assume their primitive monosyllabic form, as סֵפֶר (orig. סִפְרְ) *book*, סִפְרְךָ *thy book*; רֶגֶל (רַגְלְ) *foot*, רַגְלִי *my foot*; אֹזֶן (אָזְנְ) *ear*, אָזְנִי *my ear*, אָזְנוֹ *his ear*, אָזְנָם *their ear*; אֹהֶל (אָהְלְ) *tent*, אָהֳלֵךְ *thy* (f.) *tent*; אָהֳלוֹ and אָהֳלֹה *his tent*.

(*d*) Forms בַּיִת and תָּוֶךְ contract the two syllables into one, making י quiesce in Tseri, and ו in Holem, as in the Construct state, as בֵּיתוֹ *his house*, בֵּיתְךָ *thy house*, בֵּיתְכֶם *your house*; תּוֹכִי *my midst*, תּוֹכֵנוּ *our midst*, תּוֹכְכֶם *your midst*, תּוֹכָם *their midst*; מָוֶת *death*, מוֹתוֹ *his death*.

(*e*) Three nouns, אָב *father*, אָח *brother*, and חָם *father-in-law*, assume a final Yod before suffixes, which in the first pers. sing. coincides with the suffix itself, as אָבִי *my father*, אָחִי *my brother*. Elsewhere it is merely epenthetic, as אֲבִינוּ *our father*, אָבִיךָ *thy father*, חָמִיךָ *thy* (f.) *father-in-law*, חָמִיהָ *her father-in-law*; אָחִיו and אֲחִיהוּ *his brother*, אֲחִיכֶם *your brother*, אֲחִיהֶם *their brother*; אֲבִיכֶן *your* (f.) *father*, אֲבִיהֶן *their* (f.) *father*.

(*f*) Nouns ending in ה, reject the ה before suffixes, and always assume הוּ as the suffix of the third pers. masc., which is followed by several other nouns of different origin. Thus מַעֲשֶׂה *work*, מַעֲשְׂךָ *thy work*, מַעֲשֵׂנוּ *our work*, מַעֲשֵׂהוּ *his work*. The word פֶּה *mouth*, as elsewhere remarked, changes ה into י, which coincides with the suffix of the first pers. sing., as פִּי (for פִּיִי) *my mouth*, פִּיךָ *thy mouth*, פִּיהוּ and פִּיו *his mouth*, פִּיהָ *her mouth*, פִּינוּ *our mouth*, פִּיכֶם *your mouth*, פִּיהֶם and פִּימוֹ *their mouth*. Among other nouns which assume the suffix הוּ are אוֹר *light*, אוֹרֵהוּ *his light*, מִין *kind*, מִינֵהוּ *his kind*; מוֹט *a yoke*, מֹטֵהוּ *his yoke*, &c. In some again whose last radical ה passes into י, this י before suffixes becomes moveable, as פְּרִי (from פִּרְהְ) *fruit*, פִּרְיִי *my fruit*, פִּרְיְךָ and פִּרְיֵךְ *thy fruit*, פִּרְיוֹ

his fruit, פִּרְיָכֶם *your fruit*, פִּרְיכֶם פִּרְיָם and פִּרְיָמוֹ *their fruit*, פִּרְיָהֶן *their* (f.) *fruit*.

(*g*) If the last letter of a word be virtually doubled, the Dagesh of duplication is usually expressed before the suffix, and if the vowel be long it is changed into its homogeneous short; though the latter peculiarity occurs much oftener in monosyllables than elsewhere, as חֹק (from חָקַק) *statute*, חֻקִּי *my statute*, חֻקֵּךְ *thy statute*, חֻקָּם *their statute*, חֻקּוֹ *his statute*; כֹּל (from כָּלַל) *totality*, כֻּלּוֹ *his totality*, כֻּלָּם *their totality*, i. e. the whole of them, or they all; רֹק (from רָקַק) *spittle*, רֻקִּי *my spittle*.

(*h*) *Feminine Singular with Suffixes.*—The Feminine termination ־ָה before suffixes is changed into ־ַת, and before the grave suffixes כֶם and כֶן into ־ַת, as חֶרְפָּה *disgrace*, חֶרְפָּתִי *my disgrace*; נְקָמָה *revenge*, נְקָמָתִי *my revenge*, נְקָמָתֵנוּ *our revenge*; נְשָׁמָה *breath*, נְשָׁמָתִי *my breath*, נְשָׁמַתְכֶם *your breath*, נְשָׁמָתֵכֶן *your* (f.) *breath*. A slightly different analogy of formation is observed in מוֹדַעְתֵּנוּ *our kindred*, Ruth 3. 2, for מוֹדַעְתֵּנוּ.

(*i*) *Masculine Plural and Dual with Suffixes.*—In these numbers, as in the Construct, the characteristic terminating ם is dropped, and the י which remains quiesces in Tseri before the plural suffixes, but in Segol before ךָ and הָ, as מֶלֶךְ *king*, מְלָכִים *kings*, מְלָכֵינוּ *our kings*, מְלָכֶיךָ *thy kings*, מְלָכֶיהָ *her kings*. Before suffix י the final י coalesces and goes into the dipthongal ־ַי, as אוֹיֵב *enemy*, אוֹיְבִים *enemies*, אוֹיְבַי *my enemies*. Before ךָ it is pronounced with short Hireq, and before suffix ו of the third person it either quiesces in Kamets or is rejected, as אוֹיְבִיךָ *thine* (f.) *enemies*, אוֹיְבָיו or אוֹיְבוֹ *his enemies*. Thus also רֶגֶל *foot*, רַגְלַיִם *two feet*, רַגְלַי *my feet*, רַגְלֶיךָ *thy feet*, רַגְלַיִךְ *thy* (f.) *feet*, רַגְלָיו and רַגְלוֹ *his feet*, רַגְלֶיהָ *her feet*, רַגְלֵינוּ *our feet*, רַגְלֵיכֶם *your feet*, רַגְלֵיהֶם *their feet*.

(*k*) *Feminine Plural with Suffixes.*—Plurals with the Feminine termination וֹת assume י before the suffixes, as if from the primitive Masc. termination וֹתִים with final ם elided. The vowel changes follow the analogy of § 27. 7–9. Thus תּוֹרָה *law*, תּוֹרוֹת *laws*, תּוֹרוֹתַי *my laws*, תּוֹרוֹתָיו *his laws*; עֵצָה *counsel*, עֵצוֹת *counsels*, עֵצוֹתַיִךְ *thy* (f) *counsels*; מַחֲשָׁבָה *thought*, pl. מַחֲשָׁבוֹת, מַחְשְׁבוֹתַי *my thoughts*, מַחְשְׁבוֹתַיִךְ *thy thoughts*, מַחְשְׁבוֹתֵינוּ *our thoughts*. Instead of הֶם and הֶן we often meet with ־ָם and ־ָן, which are otherwise suffixes to the singular, as אוֹתוֹתָם *their signs*, תּוֹלְדוֹתָם *their generations*, תּוֹרוֹתָן *their laws*, צִדְקוֹתָן *their righteousnesses*.

§ 133. PARADIGM OF THE NOMINAL SUFFIXES.

דָּבָר *a word*, Masc.

		Sing.			Plur.	
1 c.	י	דְּבָרִי	*my word*	דְּבָרַי		*my words*
2 m.	ךָ	דְּבָרְךָ	*thy* —	דְּבָרֶיךָ		*thy* —
2 f.	ךְ	דְּבָרֵךְ	*thy* —	דְּבָרַיִךְ		*thy* —
3 m.	וֹ	דְּבָרוֹ	*his* —	דְּבָרָיו		*his* —
3 f.	הָ	דְּבָרָהּ	*her* —	דְּבָרֶיהָ		*her* —
1 c.	נוּ	דְּבָרֵנוּ	*our* —	דְּבָרֵינוּ		*our* —
2 m.	כֶם	דְּבַרְכֶם	*your* —	דְּבְרֵיכֶם		*your* —
2 f.	כֶן	דְּבַרְכֶן	*your* —	דְּבְרֵיכֶן		*your* —
3 m.	ם	דְּבָרָם	*their* —	דְּבְרֵיהֶם		*their* —
3 f.	ן	דְּבָרָן	*their* —	דְּבְרֵיהֶן		*their* —

שָׁנָה *a year*, Fem.

		Sing.			Plur.	
1 c.	י	שְׁנָתִי	*my year*	שְׁנוֹתַי		*my years*
2 m.	ךָ	שְׁנָתְךָ	*thy* —	שְׁנוֹתֶיךָ		*your* —
2 f.	ךְ	שְׁנָתֵךְ	*thy* —	שְׁנוֹתַיִךְ		*your* —
3 m.	וֹ	שְׁנָתוֹ	*his* —	שְׁנוֹתָיו		*his* —
3 f.	הָ	שְׁנָתָהּ	*her* —	שְׁנוֹתֶיהָ		*her* —
1 c.	נוּ	שְׁנָתֵנוּ	*our* —	שְׁנוֹתֵינוּ		*our* —
2 m.	כֶם	שְׁנַתְכֶם	*your* —	שְׁנוֹתֵיכֶם		*your* —
2 f.	כֶן	שְׁנַתְכֶן	*your* —	שְׁנוֹתֵיכֶן		*your* —
3 m.	ם	שְׁנָתָם	*their* —	שְׁנוֹתֵיהֶם		*their* —
3 f.	ן	שְׁנָתָן	*their* —	שְׁנוֹתֵיהֶן		*their* —

§ 134. REMARKS.

1. Not only does the suffix of the third pers. sing. masc. often reject י (§133. 2. *i.*), as חִצָּו *his arrows*, for חִצָּיו, but the י also falls away before certain other suffixes, as אוֹיְבֵנוּ *our enemies*, for אוֹיְבֵינוּ, 2 Sam. 19. 10, יָדָךְ *thy hands*, for יָדַיִךְ, 2 Sam. 3. 34, דַּרְכָּךְ *thy ways*, for דְּרָכַיִךְ, Ps. 119. 37. On the other hand an adventitious י has for some reason been inserted between the noun and suffix in תְּחִלָּתָיִךְ

Ps. 9. 15. Instead of the suffix וֹ there occurs also the fuller חוּ, as עֵינֵיהוּ *his eyes*, for עֵינָיו, Job 24. 23, גִּבֹּרֵיהוּ *his mighty men*, for גִּבֹּרָיו, Nah. 2. 4. The Aramaic suffix חִי or וֹחִי once appears in one of the later writers, as תַּגְמוּלֹחִי *his recompenses* or *benefits*, for תַּגְמוּלָיו Ps. 116. 12.

2. The suffix of the third pers. sing. masc. sometimes occurs in the form of ה instead of וֹ, as אָהֳלֹה *his tent*, Gen. 12. 8, כֻּלֹּה *the whole of him*, Jer. 2. 21, שִׁירֹה *his song*, Ps. 42. 9. In one instance א֫ is found instead of ה֫, viz. כֻּלָּא Ezek. 36. 5.

3. The suffixes ךָ, כָם, כֶן, כֶם, הָ, הֶם and ן֫ occasionally receive a ה paragogic, as יָדֶכָּה *thy hand*, for יָדֵךְ, בָּכָה, *in thee*, for בָּךְ, לָכָה *to thee*, for לָךְ, וְרוּחֲתֵיהֶנָּה *their* (f.) *carcases*, for לָכֶנָּה, וְרוּחֲתֵיכֶן *to you* (f.), for כֻּלָּנָה, כֻּלָּן *all of them*, for כֻּלָּן, &c. The fem. suffix ךְ in later writings is sometimes changed, according to Aramaic usage, into כִי, and is thus appended to both singular and plur. nouns, as עֲוֹנֵכִי *thine iniquity*, Ps. 103. 3, תַּחֲלוּאֵיכִי *thine infirmities*, v. 3, חַיֵּיכִי *thy life*, v. 4, מְעַטְּרֵכִי *thy crowner*, v. 4, נְעוּרַיִכִי *thy youth*, v. 5. In a single instance, Nah. 2. 14, occurs מַלְאָבֵכָּה *thy messenger*, for מַלְאָכֵכִי or מַלְאָכֵךְ.

4. Instead of the suffixes ם֫ and ן֫ some sing. nouns require הֶם and הֶן, which more appropriately belong to the plural, as כֻּלְּהֶם *the whole of them*, כֻּלְּהֶן *id.* (f.); yet כֻּלָּם *id.* also occurs. In 2 Sam. 23. 6. we meet with the unique form כֻּלֶּהָם = כֻּלָּם; also כֻּלְּהֶנָּה for כֻּלָּהֶן, 1 Kings, 7. 37, and again כֻּלֶּנָּה for כֻּלָּן, Gen. 42. 36. Altogether peculiar is קִרְבָּנָה *their* (f.) *midst*, for קִרְבָּהֶן or קִרְבָּן, Gen. 41. 21.

5. Nominal Infinitives and Participles have suffixes attached to them, for the most part in the same way with nouns, but occasionally they follow the construction of verbs; as when the pronoun of the first pers. sing. is to be translated by an accusative, then the verbal suffix נִי֫ or נִי֮ is used instead of י֫. as עֹזְרֵנִי *the helping me*, רַמּוֹתַנִי *the deceiving me*; עֹשֵׂנִי *making me*, רֹאֵנִי *seeing me*. On the contrary עֹזְרִי signifies, act. *my helping* another. There are cases, however, where participles have י֫ annexed though indicating an accusative, as רֹאִי *seeing me*, Job 7. 8. In Ezek. 47. 7, moreover, we have שׁוּבֵנִי *my returning*, instead of normal שׁוּבִי.

6. It is observable that in several instances the suffixes of the second and third persons singular are used without a strict regard to gender, as עִמָּכֶם *with you*, לָכֶם *to you*, מִכֶּם *more than you*, Ruth

1. 8–11, where the address is to the daughters-in-law of Naomi. So פְּרִיָם *their* (f.) *fruit*, Lam. 2. 20; אֲבוֹתָם אוֹ אֲחֵיהֶם *their* (f.) *fathers or their* (f.) *brothers*, Judg. 21. 22; אוֹתָם *them* (f.), Judg. 19. 24; אוֹתוֹ *her*, Lev. 20. 6; אֶתְכֶם *you* (f.), Cant. 2. 7.—3. 5.

7. Originating probably in the suffixes, yet distinct from them, are the paragogic ־ִי, ־וֹ, and ־ָם, which are appended to nouns in the same way with the ordinary suffixes. Whatever significancy these adventitious letters may originally have had, it seems to have been at length entirely lost, and we discern no other reason than that of euphony for their being retained.* Thus Gen. 49. 11, אֹסְרִי עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ (for אֹסֵר and בֵּן) *binding his foal unto the vine, and his ass's colt unto the choice vine;* Gen. 1. 24, חַיְתוֹ אֶרֶץ (for חַיַּת) *beast of the earth;* לְמַעְיְנוֹ מַיִם (for לְמַעְיָן) *at the fountain of water;* רַבְּתִי בַגּוֹיִם (for רַבָּה) *great among the nations;* הַיֹּשְׁבִי בַּשָּׁמַיִם (for הַיֹּשֵׁב) *that dwelleth in the heavens;* לְמָחֳרָתָם (for לְמָחָר) *to-morrow;* רֵיקָם (for רֵיק) *in vain;* חִנָּם (from חֵן *gratia*) *gratis, causelessly;* אֱמֶנָם (from אֹמֶן) *truth, truly;* Prov. 25. 27, כְּבוֹדָם (for כָּבוֹד) *glory;* 1 Sam. 6. 4, לְכֻלָּם (for לְכֹל) *all;* יוֹמָם *daily, assiduously.*

§ 135. ADJECTIVES.

By recurrence to § 117. 2, it will be seen that instead of ranking the Adjective as an independent part of speech, we have considered it simply as one of the several species of nouns. As such its derivation and inflection have already been virtually treated, so that the following additional remarks will be all that is required under this head.

(*a*) As qualifying words, adjectives are usually placed after their respective nouns, as אִישׁ טוֹב *a man good*, i. e. *a good man;* מֶלֶךְ גָּדוֹל אֲנִי *a king great* (am) *I.* For the sake of emphasis, however, the adjective occasionally precedes the noun, as גָּדוֹל עֲוֹנִי *great is my crime*, Gen. 4. 13, עָרֵל זָכָר *the uncircumcised male*, Gen. 17. 14.

(*b*) When the noun is accompanied by the definite article (ה) or by any of the pronominal suffixes, the adjective also receives the article, as הָאִישׁ הַטּוֹב *the good man*, הָאִשָּׁה הַטּוֹבָה *the good woman*, בְּנִי הַקָּטָנִים *my little son*, בָּנָיו הַקְּטַנִּים *his little sons.* Otherwise the ad-

* Ewald however, recognises in these letters, at least in ־ִי and ־וֹ, slight traces of a primitive *union-vowel* or *intermediate sound* belonging to the const. state.

jective ceases to be the the qualifying word, and becomes the predicate of the substantive, as הָאִישׁ טוֹב *the man* (is) *good*, בְּנִי קָטֹן *my son* (is) *little*, &c.

(*c*) Adjectives ending in Yod with Hireq are mostly gentile denominations, as עִבְרִי *a Hebrew man*, עִבְרִיָּה *a Hebrew woman*, מִצְרִי *an Egyptian*, יִשְׂרְאֵלִי *an Israelite*, אֶפְרָתִי *an Ephrathite*; so also נָכְרִי *a foreigner*, צָפוֹנִי *northern*. To this אַכְזָרִי *cruel* is an exception, the Yod being merely paragogic.

§ 136. *Degrees of Comparison in Adjective Nouns.*

1. The degrees of comparison are not indicated in Hebrew, as in Latin and Greek, by a change in the adjective, but by certain accompanying words, especially prepositions and adverbs, placed before it. Thus the Comparative degree is expressed by the preposition מ (from מִן) signifying *from, than, in comparison of*, placed after the adjective and before the noun with which the comparison is made; as מָתוֹק מִדְּבַשׁ *sweeter from honey*, i. e. sweeter than honey; טוֹב מֵחַיִּים *better than life*, גָּדוֹל מִכָּל־בְּנֵי קֶדֶם *greater than all the sons of the East*. So when constructed with a verb, אֶתְבּוֹנָן מִזְּקֵנִים *I understood more than the elders*. The effect of מ is sometimes to give to an expression the force of the superlative, as עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה *cunning above all the beasts of the field*, i. e. the most cunning.

2. The Superlative degree is not marked by any appropriate sign. but is expressed by various circumlocutions; as

(*a*) By the use of the intensive adverb מְאֹד *very*, or מְאֹד מְאֹד *very, very*, as, The waters increased מְאֹד מְאֹד *very exceedingly*, Gen. 7. 19.

(*b*) By repeating a noun in the Genitive, as קֹדֶשׁ הַקָּדָשִׁים *holy of holies*, i. e. the most holy place: הֲבֵל הֲבָלִים *vanity of vanities*; עֶבֶד עֲבָדִים *servant of servants*, &c.

(*c*) By repeating the adjective; as רַע רַע יֹאמַר הַקֹּנֶה *bad, bad, says the buyer*, i. e. very bad, Prov. 20. 14. עָמֹק עָמֹק *deep, deep*, i. e. exceedingly deep, Eccl. 7. 24.

(*d*) By appending the name of God to a substantive, as עִיר גְּדוֹלָה לֵאלֹהִים *a city great to God*, i. e. exceedingly great; נְשִׂיא אֱלֹהִים *a prince of God*, i. e. a peculiarly great and eminent prince. So in Greek, ασστειος τῳ Θεῳ, *fair to God*, i. e. exceedingly fair, Acts 7. 20.

(*e*) By the article prefixed to the positive, as אָחִיו הַגָּדוֹל *his great brother*, i. e. his eldest brother, 1 Sam. 17. 28; בְּנֵי יִשַׁי הַגְּדוֹלִים *the great sons of Jesse*, i. e. the eldest sons, 1 Sam. 17. 13; בְּנוֹ הַקָּטָן *his little son*, i. e. his youngest son, Gen. 9. 24.

(*f*) By means of the preposition בְּ *in, among*, as קָטֹן נְתַתִּיךָ בַּגּוֹיִם *I will make thee small among the nations*, i. e. I will make thee least, Jer. 49. 15; גִּבּוֹר בַּבְּהֵמָה לָיִשׁ *the lion strong among beasts*, i. e. strongest, Prov. 30. 30.

§ 137. NUMERALS.

The Hebrew Numerals constitute a peculiar class of words, whose connexion with the living roots of the language is not easy to be recognised. They are essentially primitive substantives, though often having a mere adverbial usage. Only אֶחָד *one* is employed as a proper adjective. They are divided into two principal classes, *Cardinals* and *Ordinals*.

§ 138. *Cardinals*.

1. The Cardinal numbers from *one* to *ten* exhibit both a masculine and feminine form, subject like common nouns to the state of construction, which presents the usual variety of vowel changes, as אִישׁ אֶחָד *one man*, אִשָּׁה אַחַת *one woman*, שְׁנֵי עֵדִים *two* (*of*) *witnesses*, שֵׁשׁ רָמִים *six* (*of*) *days*. They are as follows :—

	MASCULINE.		FEMININE.	
	Absol.	Const.	Absol.	Const.
One	אֶחָד	אַחַד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי / שְׁנֵים	שְׁתַּיִם	שְׁתֵּי / שְׁתֵּים
Three	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשֶּׁת	חָמֵשׁ	חֲמֵשׁ
Six	שִׁשָּׁה	שִׁשֶּׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שֶׁבַע
Eight	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
Nine	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תֵּשַׁע
Ten	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר

REMARKS ON THE TABLE.

(*a*) The shortest and perhaps original form of אֶחָד is אַחַד (once with א elided חַד, Ezek. 33. 30), for which we find אַחַד Gen. 48. 22, Is. 27. 12. Const. אַחַד, though in the few instances just cited and some others אַחַד is found as the absolute form. Fem. אַחַת (in pause אָחַת) contracted from אַחַדַת or אַחָדָת; plur. אֲחָדִים *the same*, Gen. 11. 1, or *some*, Gen. 27. 44; 29. 20.

(*b*) The origin of the dual שְׁנַיִם *two* would seem to be obsolete שֵׁן; Fem. שְׁתַּיִם (as if contr. from שְׁנָתַיִם), perhaps from original sing. שְׁנָה. The Dagesh is retained not only as compensative of נ rejected, as in pron. אַתְּ *thou* f. (§ 30. 2. *b*.), and verb נָתְנָה for נָתַנְתָּ (§ 38. 1. *a*.), but also probably from considerations of euphony, as the sound of the aspirate ת is not easy after a sibilant. Const. שְׁנֵי, f. שְׁתֵּי. The word is properly a substantive dual equivalent to *a pair*.

2. The Numerals from *three* to *ten* are essentially *abstract substantives* to denote *a mass*, *a multitude*. If they stand quite alone, free from all connexion with a noun, the feminine form is always used, as שְׁלֹשָׁה *three* = *trias*, *triad*. When connected with substantives, they should properly as substantives be placed in the const. state, as שְׁלֹשָׁה בָנִים lit. *a triad of sons*; but having gradually lost their substantive character and assumed that of adjectives, they are put before nouns without construction, as שְׁלֹשָׁה בָנִים, or even after, still more in the manner of adjectives, as בָּנִים שְׁלֹשָׁה. Having thus acquired more and more of the adjective sense, they accommodate themselves to the *gender*, i. e. the masculine; whereas when connected with a fem. noun, they, by way of distinction, drop their own characteristic termination. But in some few cases the original fem. numerals are found connected with fem. substantives, as שְׁלֹשָׁה בָּנוֹת *three daughters*, instead of the usual שָׁלֹשׁ בָּנוֹת Gen. 7. 13, Zech. 3. 9.

3. The intermediate numbers from *ten* to *twenty*, *twenty* to *thirty*, &c., are made by connecting a decimal with a unit, in the following manner:—

	MASC.	FEM.
Eleven	אַחַד עָשָׂר or עַשְׁתֵּי עָשָׂר	אַחַת עֶשְׂרֵה or עַשְׁתֵּי עֶשְׂרֵה
Twelve	שְׁנֵים עָשָׂר or שְׁנֵי עָשָׂר	שְׁתֵּים עֶשְׂרֵה or שְׁתֵּי עֶשְׂרֵה

	MASC.	FEM.
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
	&c.	&c.
One and Twenty	אֶחָד וְעֶשְׂרִים	אַחַת וְעֶשְׂרִים
Two and Twenty	שְׁנַיִם וְעֶשְׂרִים	שְׁתַּיִם וְעֶשְׂרִים
	&c.	&c.

4. The decimals from *thirty* to *ninety* are expressed by the plural forms of the corresponding units; as שְׁלֹשִׁים *thirty*, אַרְבָּעִים *forty*, חֲמִשִּׁים *fifty*, &c., except that *twenty* is עֶשְׂרִים, the plural of עֶשֶׂר *ten*.

5. Hundreds and thousands are expressed by the plurals of the words מֵאָה *hundred*, and אֶלֶף *thousand*, preceded by the nine units, thus:

Hundreds and Thousands.

One Hundred	מֵאָה
Two Hundred	מָאתַיִם
Three Hundred	שְׁלֹשׁ מֵאוֹת
Four Hundred	אַרְבַּע מֵאוֹת
	&c.
Three Thousand	שְׁלֹשֶׁת אֲלָפִים
Four Thousand	אַרְבַּעַת אֲלָפִים
Twice Ten Thousand	שְׁתֵּי רִבּוֹת
Ten times Ten Thousand	עֶשֶׂר רִבּוֹת
A Hundred Thousand	מֵאָה or מַאַת אֶלֶף
Six Hundred Thousand	שֵׁשׁ מֵאוֹת אֶלֶף

§ 139. *Ordinals.*

1. The Ordinal numbers except the first are derived from the Cardinals by adding the terminations י. and ית. as may be seen from the following table. Most of them however, insert י. before the final letter of the ground form.

	Masc.	Fem.
First	רִאשׁוֹן	רִאשֹׁנָה
Second	שֵׁנִי	שֵׁנִית
Third	שְׁלִישִׁי	שְׁלִישִׁית
Fourth	רְבִיעִי	רְבִיעִית
Fifth	חֲמִישִׁי	חֲמִישִׁית

	Masc.	Fem.
Sixth	שִׁשִּׁי	שִׁשִּׁית
Seventh	שְׁבִיעִי	שְׁבִיעִית
Eighth	שְׁמִינִי	שְׁמִינִית
Ninth	תְּשִׁיעִי	תְּשִׁיעִית
Tenth	עֲשִׂירִי	עֲשִׂירִית

As the ordinal numbers extend only to ten, when the enumeration went *beyond* this, and sometimes when it fell short of it, the Hebrews made use of the Cardinals to express the Ordinals. But then the number always followed the noun, or the noun was repeated, as (card.) שְׁנֵים עָשָׂר יוֹם *twelve days*, but (ord.) יוֹם חֲשִׁנֵים עָשָׂר or הַשְּׁנֵים עָשָׂר יוֹם *the twelfth day*; שְׁנַת חֲחֲמִשִּׁים שָׁנָה or שְׁנַת הַחֲמִשִּׁים שָׁנָה *the fiftieth year*. So below ten בִּשְׁנַת אַרְבַּע *in the year four*, i. e. *the fourth year*; יוֹם אֶחָד *the one day*, i. e. *the first day*. In this case the numeral is almost uniformly followed by ל as בָּעֲשׂוֹר לַחֹדֶשׁ *in the tenth day to (of) the month*; בִּשְׁנַת שָׁלוֹשׁ לְמַלְכוּת *in the third year to (of) the reign*.

§ 140. *Fractional Numbers.*

1. These are חֲצִי (const. חֲצִי) m., מֶחֱצָה and מַחֲצִית f. *a half*. The rest of the *fractional* numbers are indicated by placing the feminine ordinals before the noun; thus שְׁלִישִׁית חַשָּׁנָה *the third (part) of a year*; whereas שְׁנַת הַשְּׁלִישִׁית signifies *the third year*. In some cases the noun is omitted, as, 'And ye shall give חֲמִישִׁית *a fifth* unto Pharaoh,' Gen. 47. 24.

§ 141. *Position of Numerals in a Sentence.*

1. There is no fixed and uniform rule as to the *order* of the different parts of a compound numerical expression. In some cases the numerals come before and sometimes after the name of the thing numbered. Thus אֶחָד and אַחַת are always placed after while the rest of the class mostly precede their nouns, either in the construct or absolute state, as שְׁנֵי אֲנָשִׁים or שְׁנֵים אֲנָשִׁים *two men*, עֶשְׂרִים קְרָשִׁים *twenty boards*. In large combinations we may either begin with the units and proceed to the greater numbers, or *vice versa*, as will be seen in the following series of examples, which will better illustrate the general Hebrew usage into numerals than any mere verbal description.

From 1 *to* 10.

יוֹם אֶחָד *one day*, שְׂפָה אַחַת *one lip*, in const. אַחַד הָאָדָם *one man*, (lit. unity of man). בְּאַחַת עָרֵי הַמַּמְלָכָה *in one of the cities of the kingdom*, אֵילִם שְׁנַיִם *two rams*, in const. שְׁנֵי הַמְּאוֹרוֹת הַגְּדֹלִים *two great lights*, שְׁלֹשׁ בָּנוֹת *three daughters*, in const. שְׁלֹשׁ הַשָּׁנִים *three years*, חֲמִשָּׁה שְׁקָלִים *five shekels*, in const. חֲמֵשֶׁת שְׁקָלִים id., שָׁבַע שָׁנִים *seven years*, שִׁבְעַת יָמִים *seven days*, &c.

Units and Tens from 20 *to* 90.

שְׁנֵים עָשָׂר שִׁבְטֵי יִשְׂרָאֵל *the twelve tribes of Israel*, אַחַד עָשָׂר כּוֹכָבִים *eleven stars*, בָּנִים אַרְבָּעָה עָשָׂר *fourteen sons*, חֲמֵשׁ עֶשְׂרֵה שָׁנָה *fifteen years*, &c.

Hundreds and Thousands.

בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה *one hundred and twenty years old* (lit. son of a hundred and twenty years), שְׁלֹשׁ וּשְׁלֹשִׁים וּמְאַת שָׁנָה lit. *three and thirty and a hundred years*, שְׁמֹנִים וּמְאַת יוֹם lit. *eighty and a hundred days*, אֶלֶף וּשְׁבַע מֵאוֹת וַחֲמִשָּׁה וְשִׁבְעִים שָׁקָל *a thousand seven hundred and seventy-five shekels*, אַלְפַּיִם סוּסִים *two thousand horses*, עֶשֶׂרֶת אֲלָפִים שֵׁשֶׁת אֲלָפִים שָׂה עִזִּים מָאתַיִם *six thousand two hundred goats* *ten thousand* *a hundred thousand*, שְׁתֵּים עֶשְׂרֵה רִבּוֹ אָדָם מְאַת אֶלֶף *twelve myriads of men*—one hundred and twenty thousand.

CHAPTER X.

§ 142. PARTICLES.

1. Under this term the elder grammarians comprehended all such words as are used for the purpose of defining, explaining, or modifying either the principal parts or the whole of a sentence, and of showing the relation and connexion between its several members; and hence they extended this denomination even to the *Article* and the *Pronoun*. Modern grammarians, however, have limited the term to *Adverbs*, *Prepositions*, *Conjunctions*, and *Interjections*; and in this restricted sense it is to be understood here.

2. Particles are divided into *Inseparable* and *Separable*. The *Inseparable* are parts of words prefixed or appended to others with which they are substantially incorporated, as is the case with ה and

בְּ in אַרְצָה *towards the land*, מֵאֶרֶץ *from the land*; and with וְ and לְ in וְלָאָרֶץ *and to the land*. The *Separable* consist of entire words; as עַתָּה *now*, עַל *upon*, טֶרֶם *before*, כֵּן *so*, הֵן *behold*, חָבָה *come! go to!*

§ 143. SEPARABLE PARTICLES.

1. The Particles of this class are partly primitive and partly derivative. To the former belong הַא and הֵן *lo! behold!* נָא a particle of entreaty, *I pray you, now*, and indeed all those words usually denominated *Interjections*, and expressing merely the *affections* or *emotions* of the speaker, whether of grief, joy, fear, anger, &c., as אָח, הֶאָח *ah! oh!* of which see a farther account hereafter. But by far the largest portion of them are derivatives from other parts of speech, viz. the verb and the noun, as will be seen from the detailed statements below.

§ 144. *Adverbs.*

1. Among the *primitive* Adverbs may be enumerated אַי *where?* כֹּה *thus*, לֹא *not*, פֹּה *here*, שָׁם *there*. Of the derivatives from verbs the greater number are from the Inf., as כֵּן *so*, from כּוּן *to establish, prepare, adjust*, טוֹב *well*, from טוֹב *to be good*, מַהֵר *quickly*, from מָהַר *to hasten*, הַרְבֵּה *much*, from רָבָה *to be numerous*; and from the Imp., as חָבָה *go to*, from יָהַב *to give*, רְאֵה *behold*, from רָאָה *to see*, לְכָה *come on*, from רָלַךְ *to walk*.

2. Of the Adverbs derived from nouns, which constitute a large majority, some retain the nominal form and even the distinctions of number and gender with scarcely any change, as אֶפֶס *without, only*, from אֶפֶס *want*, רַק *merely, only*, from רֵק *thinness, emptiness*, טֶרֶם *not yet*, from טֶרֶם *beginning*, אֵצֶל *near, by the side of*, from אֵצֶל *side*, סָבִיב *round about*, from סָבִיב *circuit*, נֶצַח *forever*, from נֶצַח *perpetuity*, מֵישָׁרִים *righteously*, from מֵישָׁרִים *righteousness*, חֲלִיפוֹת *alternately*, from חֲלִיפָה *change*. Where a change occurs in the form it is usually

(*a*) By affixing the termination ם ָ or ִם, as אֱמֶת *truly*, from אֱמֶת *truth*, חִנָּם *gratis*, from חֵן *favor*, יוֹמָם *daily*, from יוֹם *day*, פִּתְאֹם (= פִּתְעֹם) *suddenly*, from פֶּתַע *moment*, שִׁלְשֹׁם *the day before yesterday*, from שְׁלֹשׁ *three*.

(*b*) By affixing the termination ית ָ, as שֵׁנִית *twice*, from שְׁנַיִם *two*, אֲחֹרַנִּית *backwards*, from אָחוֹר *hindmost*, מְרֹרַנִּית *mournfully*, from מַר *mourner*, אֲרָמִית *Syriac-wise*, from אֲרָם *Syria*, יְהוּדִית *Jewish-wise*, from יְהוּדָה *Judea*.

(*c*) By prefixing prepositions, which gives to many nouns an adverbial import, as לָבֶטַח *securely, confidently,* from בֶּטַח *confidence,* כִּמְעַט *as it were a little,* from מְעַט *a little,* כְּאֶחָד *as one, together,* לָבַד *apart,* from בַּד *separation,* לְנֹכַח *straight forwards,* from נֹכַח *presence.* In the peculiar case of יַחְדָּיו = יַחְדָּו *together,* from יַחַד *union* and the יו־, we find a noun and pronoun combined.

§ 145. *Prepositions.*

1. Some few of the separable prepositions are probably primitive, as אֶל *to,* בְּעַד or בַּעַד *by, near,* נֶגֶד *before,* עִמַּת *near,* תַּחַת *beneath.* But the most of them are derived from nouns mostly in the const. state with scarcely any change of form, as בֵּין *between,* from בֵּין *interval,* מִן *from,* from מָנָה *part, portion,* אַחַר, pl. const. אַחֲרֵי *behind,* from אַחַר *hinder part,* מוּל *opposite,* from מוּל *front.* — The inseparable prepositions are treated under the ensuing head.

§ 146. INSEPARABLE PARTICLES.

1. This class of Particles consisting of the Prepositions בְּ *in,* כְּ *as,* לְ *to,* מִ or מֵ (מִן) *from,* the conjunction וְ *and,* and the interrogative and local ה, are fragmentary prefixes or suffixes which no doubt derive their origin from other words, though from their great attrition the etymology in many cases has become exceedingly obscure. Most grammarians trace the Prepositions as follows :—

בְּ *in, by,*	from	בַּיִת *house, within.*
כְּ *as, like,*	"	כֵּן *so.*
לְ *to, for,*	"	אֶל *to.*
מִ *from,*	"	מִן *from.*

2. *Punctuation.* These fragmentary prefixes are united in close conjunction with the words to which they pertain with some variety of vowel-pointing. The appropriate punctuation is,

(*a*) Simple Sheva, as בְּדָבָר *in a word,* כְּמֹשֶׁה *as Moses,* לְדָוִד *to David.*

(*b*) Before simple Sheva they take short Hireq, § 27. 8. as בְּדַבֵּר (בִּדְבַר), לְבָנִי (לִבְנִי), כְּבִשְׁנָ (כִּבְשָׁן).

(*c*) Before composite Shevas they take the corresponding short vowel, as לַחֲלִי, בַּאֲשֶׁר, לֶאֱמֹר. Yet the rough enunciation frequently remains with ל before an infinitive, as לַחְטֹא, לַאְסֹר, לַחְמָם, לַחְשׁוֹת. In any common words א loses its guttural power by assimilation, as בָּאלֹהִים, לֵאמֹר, לָאמֹר. See § 26. 3.

(*d*) When the article ה is omitted before nouns they assume its punctuation, § 29. 4. as לַמֶּלֶךְ for לְהַמֶּלֶךְ, בָּעָם *among the people*, for בְּהָעָם, בָּהָרִים *in the mountains*, for בְּהָרִים.

(*e*) Before certain monosyllabic pronouns and other words beginning with accented syllables, they usually take Kamets as a foretone, as לָנוּ, לָכֶם, בָּזֶה, לָהֶם, לָמוּת, לָגֶשֶׁת, לָלֶכֶת.

(*f*) Before the pronoun מָה the prepositions ב and כ usually take Pattah, as בַּמֶּה, כַּמֶּה, but לָמָּה where the last syllable has lost the tone.

(*g*) In prefixing מִן the final weak ן is for the most part assimilated to the following letter, and expressed by Dagesh forte, as מִמֶּדֶךָ for מִנְּדֶךָ, מִמֶּנִּי for מִנְּנִי, מִמֶּנִּידִי for מִנְּנִידִי. When followed by a guttural the compensation is made by lengthening the short *i* into *ê*, according to § 25. 8, as מֵאָדָם, מֵאֶרֶץ, מֵעַם, מֵחָעָרִים, מֵרְשָׁעִים. Cases occur, however, in which the compensation is altogether neglected, though analogically due, as מִחוּץ, מְחִירוֹת, מְחוּם, מַרְדּוֹם, מְכְצִיר.

§ 147. *Conjunction* וְ *and.*

1. Of the conjunctions, the copulative particle וְ is by far the most important. In regard to punctuation, its appropriate point is simple Sheva, as מֹשֶׁה וְכָלֵב *Moses and Caleb*. But,

(*a*) Before Gutturals with composite Sheva it takes the corresponding short vowel, as וַעֲבֹד, וַאֲמֶת.

(*b*) Before a tone-syllable it frequently takes Kamets, as דּוֹר וָדוֹר *generation and generation*, וָפַחַת *and a pit*.

(*c*) Before Yod, which would analogically have simple Sheva, it takes long Hireq and makes the Yod quiescent, as וִירֵא, וִירֹא.

(*d*) Usually before words beginning with either ב, מ, פ, and always before a letter with Sheva, it takes Shureq, as וּבַיִת, וּמָלֵךְ, וּפַרְעֹה, וּלְכֹל.

(*e*) Before the verbs חָיָה and חָיָה it sometimes takes short Hireq or Segol, as וְחָיָה, וְחִיִּיתָם, וְחֶיוּ.

§ 148. *Of* ה *Interrogative.*

1. This particle occurs as a prefix to a word in a state of interrogation, in which case it is usually pointed with Hateph Pattah (חֲ) to distinguish it from the Article (§29. 2–5). In particular

situations, however, it varies its punctuation; as (*a*) Before Gutturals, where it assumes simple Pattah, as חַאֲלֵךְ *shall I go?* חַאֲנוֹשׁ *an homo;* (*b*) Before Gutturals with Kamets, where it takes Segol, according to § 25. 9, as הֶחָכָם (should) *a wise man?* הֶהֳרָתָה *hath* (this) *been?* (*c*) Before a simple Sheva it sometimes appears with Pattah, as חַכְזוֹנָח Gen. 34. 31. (*d*) Occasionally with Dagesh forte, as חַפְּבֶן Gen. 17. 17, Num. 13. 19, 1 Sam. 10. 24, &c.

§ 149. *Of* ה֫ *Local.*

1. Among the slightly perceptible rudiments of the formation of cases in Hebrew, is to be reckoned the attachment of ה֫ as a demonstrative particle, to denote *direction or motion towards a place,* (never towards a person), or the effort to attain an object, as הַבַּיְתָה *towards the house.* This formation, which is capable of being affixed to every gender and number, is very loosely and weakly attached, not assuming the tone, and therefore leaving every long vowel wholly unaltered in the last syllable, as שֹׁמְרֹנָה *towards Samaria,* הָהָרָה and הָרָה *towards the mountain.* But the short furtive vowels Segol, Pattah, and Hireq, of the Segolate forms, are often changed by its influence, as אַרְצָה *towards the earth,* קֶדְמָה *eastward,* and so also the toneless Hireq of the dual, as שָׁמַיְמָה *towards heaven.* The termination ־ָה֫ of the fem. sing. is often changed before this particle into ־ָת, as מָוֶתָה, מָוֶת; and so also in the case of Paragogic ה considered below.

§ 150. *Of* ה *Paragogic.*

1. This particle is annexed to many words solely, as it would seem, for the sake of euphony, together with some degree of additional emphasis in the meaning, as לַיְלָה, לָיְלָה *night,* עַוְלָה, עָוְלָתָה *iniquity,* סוּפָה, סוּפָתָה *whirlwind,* מְזִמָּה, מְזִמָּתָה *wickedness,* אֵימָה, אֵימָתָה *fear,* רִשׁוּעָה, רִשׁוּעָתָה *salvation,* צָרָה, צָרָתָה *straits, distress.*

§ 151. COMPOUND PARTICLES.

1. Cases often occur where two or more Particles are conjoined in one, as אֵיפֹה *where?* from אַי part. of interrog. and פֹּה *here;* אֵיכֹה, אֵיכָכָה *how,* from אַי and כֹּה *thus;* בִּלְעֲדֵי *except, beside,* from בַּל *not,* and עֲדֵי *to.* Thus too when made up of two or three distinct words, as גַּם כִּי *although,* כִּי אִם *but truly,* עַל כֵּן *therefore,* כִּי יַעַן אֲשֶׁר *because,* עַל אוֹדוֹת *on account of,* עַל פְּנֵי *before,* &c.

§ 152. PARTICLES WITH SSUFFIXES.

1. The annexation of pronominal suffixes to the Particles is a striking peculiarity in the structure of the Hebrew and the other

Shemitic languages. As a general rule Particles which are derived from the const. state of a noun receive the nominal suffixes, but הִנֵּה *behold*, from its signification always takes the verbal suffixes, as חִנֵּנִי *en me* = *here am I!* חִנֵּנוּ *en nos*, the tone remaining very strong on the end of the word, except in pause חִנֵּנִי, חִנֵּנוּ, though occasionally חִנֶּנִּי, חִנֶּנּוּ Gen. 22. 7—27. 18—44. 16; חִנֵּנוּ Jer. 18. 3, generally shorter חִנּוֹ; הִנְּךָ *en te*, in pause חִנְּךָ, f. חִנֵּךְ, חִנֶּכֶם *en vos*, חִנָּם *en eos*. Particles which virtually include the idea of the substantive verb *to be* receive also the verbal suffixes, because they approach nearer to the verb than to the noun, and the personal pronoun is more loosely attached, as always עוֹדֶנִּי *yet am I*, אֵינֶנִּי *I am not*, with the third pers. sing. עוֹדֶנּוּ, אֵינֶנּוּ, אֵינֶנָּה, אֵינָם *he is*; but simply אַיּוֹ, עוֹדְךָ, אֵינְךָ, אֵינֵךְ, אֵינֶכֶם, in pause אַיֵּכָּה *where art thou?* אֵינָם afterwards written אֵינֵימוֹ Ps. 73. 5, עוֹדָם, אֵינָכֶם, אֵינֵכֶם.

2. The union is very remarkable in the case of the preposition מִן *from*. The final ן which is a very weak consonant in itself, becomes before the lighter suffixes entirely conformed to the verbal epenthetic נ (for נֶנִּ) which is inserted before them, § 105. 8, and as the tone, and indeed the whole word, is very much shortened thereby the מ itself is repeated, as מִמֶּנִּי for מִנֶּנִּי *from me*, מִמֶּנּוּ *from us* (also מִמֶּנּוּ *from him*, for מִנֵּהוּ), מִמֶּנָּה; but מִמְּךָ (in pause מִמֶּךָּ), מִמֵּךְ, for מִמֶּנְּךָ, מִנֵּךְ, because this ן is not so easily supported before these somewhat heavier suffixes; yet before the common grave suffixes this formation ceases entirely, as מִכֶּם, מֵהֶם. It should be remarked, however, that other grammarians resolve the form by a different mode of reduplication; thus, מִמֶּנִּי=מִנֶּמֶנִּי for מִנֶּנִּי.

3. The Particle אֵת has a twofold power, being used as a sign of the accusative and as a preposition equivalent to *with*. In the first of these characters it would seem that its original form was אוֹת, which is generally shortened to אֵת or אֶת־, but the primitive *o* is retained before the suffixes, as the final ת being separated in the pronunciation, the vowel sound of the syllable becomes more open, and the original long vowel more easily maintained. Accordingly we find the *o* remaining before all the lighter suffixes, as אוֹתִי *me*, אוֹתוֹ *him*, אוֹתָנוּ *us*, אוֹתְךָ *thee*. But before the heavier suffixes, which are very apt to shorten and flatten the preceding mutable vowels, the *o* is made immediately hard, as אֶתְכֶם, אֶתְהֶם; but occasionally in the later writers אוֹתְכֶם Josh. 23. 15, אוֹתְהֶן Ezek. 23. 47. This Particle therefore is really altogether distinct from the preposition (אֶת־) אֵת

with, which exhibits the suffixed forms אִתִּי *with me*, אִתְּךָ *with thee*, אִתְּכֶם *with you*. But as the shortened אוֹת has become very much assimilated to this preposition, and, except before suffixes, has precisely the same sound, it is not perhaps surprising to see them occasionally confounded in the later writers, who in a few instances use אוֹת before the suffixes for the preposition *with*, particularly in Joshua, Kings, Jeremiah, and Ezekiel, who have אוֹתְךָ *with thee*, אוֹתָהּ *with her*, אוֹתָם *with them*.

4. Instead of the simple כְּ *as* we find כְּמוֹ always employed before the lighter suffixes, as כָּמֹנִי *like me*, כָּמוֹךָ *like thee*; but before the heavier suffixes the primitive כְּ only appears, as כָּהֵם, כָּכֶם. Yet we have the poetic כְּמוֹכֶם Job 12. 3, and כְּמוֹ before all nouns.

5. As a general rule prepositions and other very short attrited particles take the longest possible pronunciation when united with suffixes. Thus (*a*) uniformly the foretone *a* (ָ), as כָּכֶם, כָּמֹנִי, לָהֶם, also עִמָּהֶם from עִם *with*. (*b*) The longer formations לָהֶמּוֹ (never לָם), לָהֵן, בָּהֵן or בָּהֶן, and often בָּהֶם for בָּם, עִמָּהֶם for עִמָּם, אִתָּהֶן and אוֹתָן, also often לָהֵמָּה, בָּהֵמָּה for לָהֶן, בָּהֶם. (*c*) Kamets instead of Tseri as union vowel of the suffix, as לָנוּ, אִתָּנוּ, אוֹתָנוּ; indeed so much does this vowel prevail that it expels the Tseri of the sec. pers. sing. fem., as בָּךְ, אִתָּךְ, עוֹדֵךְ, חֻנָּךְ. In like manner כֹּל *all*, which approaches the pronouns as to idea, exhibits some pronominal peculiarities, as כֻּלָּנוּ *all of us*, כֻּלָּךְ or כֻּלָּךְ *all of thee*.

6. Vestiges of a plural of prepositions plainly appear in אַחֲרַי *after thee*, אַחֲרֵיהֶם *after them*; though the simple const. state without suffix is often only אַחַר. The word תַּחַת *under* is not found in the simple const. state, but only before suffixes in the pl., although instead of the longer תַּחְתֵּיהֶם we frequently find the shorter תַּחָתָם from the singular. Only in Amos 9. 10, is בְּעַד *about* found with a pl. suffix, בַּעֲדֵינוּ. In בֵּין *between* the pl. בֵּינַי, בֵּינוֹת, is confined to the case of the suffix also having a plural sense, as בֵּינִי וּבֵינֵיכֶם *between me and you*, &c. But we are not to confound the forms of the prepositions אֶל *to*, עַל *upon*, עַד *as far as*, with the plural, though they resemble it externally, for those prepositions being from ל״ה roots, have the ending י.. from their origin, and not from the plural. This termination is always retained before suffixes; but without suffixes the poets use them in the form of the const. pl., as אֲלֵי Job 29. 19, עֲלֵי Num. 24. 6, עֲדֵי Num. 24. 20, 24.

§ 153. PARADIGM OF PARTICLES WITH SUFFIXES.

בְּ *in.*

	SING.	
1 c.	בִּי	*in me*
2 m.	בְּךָ, בָּךְ	*in thee*
2 f.	בָּךְ	*in thee*
3 m.	בּוֹ	*in him*
3 f.	בָּהּ	*in her*
	PLUR.	
1 c.	בָּנוּ	*in us*
2 m.	בָּכֶם	*in you*
2 f.	בָּכֶן	*in you*
3 m.	בָּם, בָּהֶם	*in them*
3 f.	בָּהֶן	*in them*

כְּ (כְּמוֹ) *as* or *like.*

	SING.	
1 c.	כָּמוֹנִי	*like me*
2 m.	כָּמוֹךָ	*like thee*
2 f.	כָּמוֹךְ	*like thee*
3 m.	כָּמוֹהוּ	*like him*
3 f.	כָּמוֹהָ	*like her*
	PLUR.	
1 c.	כָּמוֹנוּ	*like us*
2 m.	כָּמוֹכֶם, כָּכֶם	*like you*
2 f.	כָּכֶן	*like you*
3 m.	כָּמוֹהֶם, כָּהֶם	*like them*
3 f.	כָּהֵן, כָּהֶן	*like them*

אֵת *as Sign of Accusative.*

	SING.	
1 c.	אוֹתִי, אֹתִי	*me*
2 m.	אוֹתְךָ, אֹתְךָ	*thee*
2 f.	אוֹתָךְ	*thee*
3 m.	אוֹתוֹ	*him*
3 f.	אוֹתָהּ	*her*

לְ *to.*

	SING.	
1 c.	לִי	*to me*
2 m.	לְךָ, לָךְ	*to thee*
2 f.	לָךְ	*to thee*
3 m.	לוֹ	*to him*
3 f.	לָהּ	*to her*
	PLUR.	
1 c.	לָנוּ	*to us*
2 m.	לָכֶם	*to you*
2 f.	לָכֶן	*to you*
3 m.	לָהֶם, לָמוֹ	*to them*
3 f.	לָהֵן, לָהֶן	*to them*

מִן *from.*

	SING.	
1 c.	מִמֶּנִּי, מִנִּי	*from me*
2 m.	מִמְּךָ, מִמֶּךָּ	*from thee*
2 f.	מִמֵּךְ	*from thee*
3 m.	מִמֶּנּוּ	*from him*
3 f.	מִמֶּנָּהּ	*from her*
	PLUR.	
1 c.	מִמֶּנּוּ	*from us*
2 m.	מִכֶּם	*from you*
2 f.	מִכֶּן	*from you*
3 m.	מֵהֶם	*from them*
3 f.	מֵהֶן	*from them*

אֵת *as Preposition.*

	SING.	
1 c.	אִתִּי	*with me*
2 m.	אִתְּךָ, אִתָּךְ	*with thee*
2 f.	אִתָּךְ	*with thee*
3 m.	אִתּוֹ	*with him*
3 f.	אִתָּהּ	*with her*

אֵת as Sign of Accusative.

	PLUR.
1 c.	אֹתָנוּ *us*
2 m.	אֶתְכֶם, אֶתְכֶם *you*
2 f.	. . . . .
3 m.	אֹתָם, אֹתָם *them*
3 f.	אֹתָן, אֹתָן *them*

אֵת as Preposition.

	PLUR.
1 c.	אִתָּנוּ *with us*
2 m.	אִתְּכֶם *with you*
2 f.	אִתְּכֶן *with you*
3 m.	אִתָּם *with them*
3 f.	אִתָּן *with them*

אַחַר *after.*

	SING.
1 c.	אַחֲרַי *after me*
2 m.	אַחֲרֶיךָ *after thee*
2 f.	אַחֲרַיִךְ *after thee*
3 m.	אַחֲרָיו *after him*
3 f.	אַחֲרֶיהָ *after her*

	PLUR.
1 c.	אַחֲרֵינוּ *after us*
2 m.	אַחֲרֵיכֶם *after you*
2 f.	אַחֲרֵיכֶן *after you*
3 m.	אַחֲרֵיהֶם *after them*
3 f.	אַחֲרֵיהֶן *after them*

בֵּין *between.*

	SING.
1 c.	בֵּינַי *between me*
2 m.	בֵּינְךָ, בֵּינֶיךָ *between thee*
2 f.	. . . . .
3 m.	בֵּינוֹ, בֵּינָיו *between him*
3 f.	. . . . .

	PLUR.
1 c.	בֵּינֵינוּ, בֵּינוֹתֵינוּ *between us*
2 m.	בֵּינֵיכֶם *between you*
2 f.	. . . . .
3 m.	בֵּינָם, בֵּינֵיהֶם *between them*
3 f.	. . . . .

אֶל *to.*

	SING.
1 c.	אֵלַי *to me*
2 m.	אֵלֶיךָ *to thee*
2 f.	. . . . .
3 m.	אֵלָיו *to him*
3 f.	. . . . .

	PLUR.
1 c.	אֵלֵינוּ *to us*
2 m.	אֲלֵיכֶם *to you*
2 f.	. . . . .
3 m.	אֲלֵיהֶם *to them*
3 f.	. . . . .

עַל *upon.*

	SING.
1 c.	עָלַי *upon me*
2 m.	עָלֶיךָ *upon thee*
2 f.	. . . . .
3 m.	עָלָיו *upon him*
3 f.	. . . . .

	PLUR.
1 c.	עָלֵינוּ *upon us*
2 m.	עֲלֵיכֶם *upon you*
2 f.	. . . . .
3 m.	עֲלֵיהֶם, עָלֵימוֹ *upon them*
3 f.	. . . . .

תַּחַת *under.*		עִם *with.*	
SING.		SING.	
1 c.	תַּחְתַּי, תַּחְתַּנִי, תַּחְתִּי *under me*	1 c.	עִמִּי (יְמָדַי) *with me*
2 m.	תַּחְתְּךָ, תַּחְתֶּיךָ *under thee*	2 m.	עִמְּךָ *with thee*
2 f.	תַּחְתֵּךְ, תַּחְתַּיִךְ *under thee*	2 f.	עִמָּךְ *with thee*
3 m.	תַּחְתָּהוּ, תַּחְתָּיו, תַּחְתָּנוּ, תַּחְתֶּנּוּ *under him*	3 m.	עִמּוֹ *with him*
3 f.	תַּחְתָּהּ, תַּחְתֶּיהָ *under her*	3 f.	עִמָּהּ *with her*
PLUR.		PLUR.	
1 c.	תַּחְתֵּינוּ, תַּחְתֵּנוּ *under us*	1 c.	עִמָּנוּ *with us*
2 m.	תַּחְתֵּיכֶם, תַּחְתֵּכֶם *under you*	2 m.	עִמָּכֶם *with you*
2 f.	תַּחְתֵּיכֶן, תַּחְתֵּכֶן *under you*	2 f.	עִמָּכֶן *with you*
3 m.	תַּחְתֵּיהֶם, תַּחְתָּם *under them*	2 m.	עִמָּהֶם *with them*
3 f.	תַּחְתֵּיהֶן, תַּחְתָּן *under them*	3 f.	עִמָּהֶן *with them*

§ 154. *Interjections.*

1. Of these the following are the principal :—

אֲחָה, אֲחָ, אֲהָ *ah ! alas !*	בּוֹאָה *come !* age !
אוֹי, הוֹי *woe ! ho !*	הַס *hush ! be still !*
לוּ *O that !*	רְאֵה *see !* ecce !
הֵן, חִנֵּה *behold !*	חָלִילָה *God forbid !*
בִּי *would that !*	נָא *I beseech !*

2. The Interjections occur for the most part in their simplest forms without any appendages, but to this הֵן (חִנֵּה) is an exception, being varied by suffixes as follows :—

SING.		PLUR.	
1 c.	הִנֵּנִי, חִנֵּנִי, הִנְנִי, חִנְנִי *behold me*	הִנָּנוּ, חִנָּנוּ, הִנְנוּ, חִנְנוּ *behold us*
2 m.	הִנְּךָ *behold thee*	הִנְּכֶם *behold you*
2 f.	הִנָּךְ *behold thee*	הִנְּכֶן *behold you*
3 m.	הִנֵּהוּ *behold him*	הִנָּם *behold them*
3 f.	הִנָּהּ *behold her*	הִנָּן *behold them*

PART IV.

SYNTAX.

§ 155. THE ARTICLE.

1. The Article in Hebrew is for the most part used to designate a person or thing well known, either from general notoriety or previous description, as הַשָּׁמַיִם *the heaven*, הָאוֹר *the light*, הָאָדָם *the man*, הַמִּקְדָּשׁ *the sanctuary*.

2. It is sometimes used for the demonstrative pronoun, as הַיּוֹם *this day*, הַלַּיְלָה *this night*, הַפַּעַם *this time*. Also for the relative, as הַסּוֹבֵב *which encompasseth*, הַיִּוָּלֵד *which is born*.

The Article is omitted, (*a*) Before proper names; (*b*) Before nouns in the construct state; (*c*) Before nouns having any of the possessive pronominal suffixes. Occasional exceptions, however, to each of the above rules are met with, which it is not important to specify.

§ 156. NOUNS.

Case.

1. *Nominative Absolute.* When the Nominative is found detached, in regard to construction, from the rest of a sentence, it is termed the *Nominative Absolute*, and is to be rendered in English by prefixing some such expression as *as to, with respect to, with reference to,* &c., as חֲדָבָר אֲשֶׁר (as to) *God*, his way is perfect; דְּבָרְתָּ (as to) *the word* which thou hast spoken . . . . we regard it not; אִישׁ זְרוֹעַ לוֹ הָאָרֶץ (as for) *the mighty man*, he had the earth.

2. *Genitive.* This is usually indicated by following a Noun, Adjective, or Participle in the construct state; as בֶּן־הַמֶּלֶךְ *son of the king*, מַלְכֵי עַמִּים *kings of the nations*, יְפַה תֹּאַר *beautiful of form*, גִּדְלֵי־כֹחַ *great of strength*, שִׁבְרֵי לֵב *broken of heart*, יֹשְׁבֵי חֹשֶׁךְ *sitters of* (*in*) *darkness*.

3. The Genitive is moreover often indicated by the preposition לְ *to, belonging to, of*, as מִזְמוֹר לְדָוִד *a psalm of David*, בֶּן לְיִשַׁי *son of Jesse*, בְּאֶחָד לַחֹדֶשׁ *on the first day of the month*.

4. In signification the Genitive sometimes denotes the Genitive *of the subject*, sometimes *of the object*, as (*a*) *of the subj.* חֲמַת יְהוָה

the wrath of Jehovah, i. e. the wrath which he feels and manifests; (*b*) *of the obj.* יִרְאַת יְהוָה *the fear of Jehovah*, i. e. that which is exercised towards him as its object, Prov. 1. 7. In which of these senses any particular Genitive is to be understood must be determined generally from the context, as the construction is in itself ambiguous; thus מוֹרַאֲכֶם *your fear*, in Gen. 9. 2, signifies *the fear which others will have of you*, but in Is. 8. 13, 'Sanctify the Lord of Hosts Himself, and let Him be מוֹרַאֲכֶם *your fear*,' it evidently implies *the Being whom you ought to fear*.

4. *Dative.* The Dative is indicated by the prepositional prefix לְ *to* or *for*, as אֵין קֵצֶה לְאֹצְרוֹתָיו *no end to his treasures*; 'And Rachel came with the sheep אֲשֶׁר לְאָבִיהָ *which belonged to her father*;' הַצֹּפִים לְשָׁאוּל *the watchers which belonged to Saul*.

5. *Accusative.* The Accusative or Objective Case is usually indicated by the particle אֵת (אֶת־), though it frequently stands without any distinctive sign whatever, as וַיְצַו אֶת־נְעָרָיו *and he commanded his servants*; בֵּן יְכַבֵּד אָב וְעֶבֶד אֲדֹנָיו *a son honoreth his father and a servant his master*.

The אֵת is sometimes used before the Nominative, as וְאֶת־בַּרְזֶל *and the iron* fell into the water, 2 Kings 6. 5; אֶת־שִׁמְךָ *thy name* shall no more be called Abram, Gen. 17. 5; and there came הָאֲרִי וְאֶת־הַדֹּב *a lion and a bear*, 1 Sam. 17. 34.

6. The Accusative is used in a great number of instances where we should be required in Greek to understand κατα, and in Latin *secundum* or *quoad*, and where in English we must supply the phrase *as to, in respect to*, &c., as חָלָה אֶת־רַגְלָיו *he was diseased as to his feet*, 1 Kings 15. 23; גִּבֹּרִים חַיִל *they are mighty as to power*, Job 21. 7; 'Thou hast smitten all mine enemies לֶחִי *as to the cheek-bone*, Ps. 3. 8.

7. Nouns of time, place, measure, &c., are also put in the Accusative without a special dependence upon any particular verb, as אֶעֱבָדְךָ שֶׁבַע שָׁנִים *I will serve thee seven years*, Gen. 29. 18; לַיְלָה וָאָקוּם *and I arose by night*, Neh. 2. 12; פֶּתַח־הָאֹהֶל *at the door of the tent*, Gen. 18. 1; לָלֶכֶת תַּרְשִׁישׁ *to go to Tarshish*, Jon. 1. 3; חָמֵשׁ עֶשְׂרֵה אַמָּה the water rose *fifteen cubits*.

§ 157. *Number.*

1. Nouns of the singular number are often used in a *collective* sense equivalent to the plural, as בְּתוֹךְ עֵץ הַגָּן *in the midst of the tree of the garden*, i. e. of the trees. 'And Abram took אֶת־הַנְּפָשׁ *the soul*

that they had gotten,' i. e. the souls, the persons. 'And they went unto the Jebusites יוֹשֵׁב הָאָרֶץ *the dweller in the land*,' i. e. the dwellers. 'For the king had at sea אֳנִי תַרְשִׁישׁ *ship of Tarshish*,' i. e. ships, a navy.

This rule holds especially in regard to national denominations, as הַחִתִּי *the Hittite*, הָאֱמֹרִי *the Amorite*, הַיְבוּסִי *the Jebusite*, i. e. the Hittites, Amorites, Jebusites.

2. The plural of nouns expressing dignity and majesty, particularly the titles of the Most High, is generally used instead of the singular. This is termed *pluralis excellentiæ*, as בָּרָא אֱלֹהִים *God created*; אֲדֹנֵי הָאָרֶץ *lord of the land*; אֲדֹנִים קָשֶׁה *a cruel lord*. So likewise בֹּרְאֶיךָ *thy Creator*, עֹשֶׂיךָ *thy Maker*.

§ 158. *Repetition of Nouns.*

1. The repetition of nouns, if *without* the copula וְ *and*, denotes (1) Multitude, as בְּאֵרוֹת חֵמָר *pits pits of slime*, i. e. a great number of pits, Gen. 14. 10; חֳמָרִם חֳמָרִם *heaps, heaps*, Ex. 8. 10. (2) Distribution, as בַּבֹּקֶר בַּבֹּקֶר *in the morning, in the morning*, i. e. every morning, Ex. 36. 3; יוֹם יוֹם *day, day*, i. e. every day; עֵדֶר עֵדֶר לְבַדּוֹ *flock, flock by itself*, i. e. each flock by itself. (3) Intensity, as צֶדֶק צֶדֶק תִּרְדֹּף *justice, justice thou shalt follow*, Deut. 16. 20; עָמֹק עָמֹק *deep, deep*, i. e. very deep, Eccl. 7. 24. Repetition *with* copula וְ usually denotes diversity, as 'Thou shalt not have in thy bag אֶבֶן וָאָבֶן *stone and stone*, i. e. different stones or weights, Deut. 25. 14; בְּלֵב וָלֵב יְדַבֵּרוּ *they speak with heart and heart*, i. e. they speak with duplicity, Ps. 12. 3.

§ 159. *Nouns used as Adjectives.*

1. Of two nouns in regimen the latter is very frequently employed as an adjective to qualify the former, as בִּגְדֵי הַקֹּדֶשׁ *garments of holiness*, i. e. holy garments; אֶבֶן צֶדֶק *stone of justice*, i. e. just weight; אֵשֶׁת נְעוּרִים *wife of youth*, i. e. young wife; חֶלְקַת חֶמְדָּה *portion of desire*, i. e. desirable or pleasant portion; שְׁנַת עוֹלָם *sleep of perpetuity*, i. e. perpetual sleep; מְתֵי מִסְפָּר *men of number*, i. e. men that can be numbered.

2. In some instances a noun with a preposition answers the place of an adjective, as עֲבוֹדָה בַּשָּׂדֶה *service in the field*, i. e. rustic service; אַשְׁמוּרָה בַּלַּיְלָה *a watch in the night*, i. e. a nocturnal watch; בַּקֹּדֶשׁ דַּרְכֶּךָ *in holiness is thy way*, i. e. thy way is holy; קוֹל יְהוָה בַּכֹּחַ *the voice of the Lord is in strength*, i. e. is strong, Ps. 29. 4.

§ 160. ADJECTIVES.

Concord.

1. Adjectives usually agree with their substantives in gender and number; but to this there are many exceptions, particularly in regard to numerals, as יָשָׁר מִשְׁפָּטֶיךָ *right* (*are*) *thy judgments*, i. e. thy judgments are a right thing; or, each of thy judgments is right; שְׁלֹשָׁה מְלָכִים *three kings*; מֵאָה פְּעָמִים *a hundred times*; זֶה עֶשְׂרִים שָׁנָה *this twenty years*; מָאתַיִם כֶּסֶף *two hundred* (*shekels*) *of silver*.

2. Dual nouns, as a general rule, take plural adjectives, as יָדַיִם רָפוֹת *weak hands*.

3. When the concord is directed by the *sense* rather than by the grammatical *form* of the noun, it may be termed *constructio ad sensum*. Of this the following are examples: קֶשֶׁת גִּבֹּרִים חַתִּים *the bow of the mighty is broken*, 1 Sam. 2. 4, where חַתִּים in *form* agrees with גִּבֹּרִים, but in *sense* with קֶשֶׁת. So וְצַפַּחַת הַשֶּׁמֶן לֹא חָסַר *and the barrel of oil wasted not*, 1 Kings 17. 16, where חָסַר is instead of חָסְרָה fem. In like manner קוֹל דְּמֵי אָחִיךָ צֹעֲקִים *the voice of thy brother's blood is crying*, צֹעֲקִים for צֹעֵק Gen. 4. 10.

4. An adjective connected with two substantives of different genders generally agrees with the masculine as the more worthy, unless the feminine stands nearest to it, in which case it frequently conforms to that, as אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old*, where the adjective is masc. But in וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *and Miriam and Aaron spake*, the predicate is feminine.

§ 161. PRONOUNS.

1. When a personal pronoun is the *subject* of a sentence, the neuter verb of existence (הָיָה) is for the most part omitted, as עֵירֹם אָנֹכִי *I* (*am*) *naked*, אַתָּה אֱלֹהִים *thou* (*art*) *God*, כֻּלָּנוּ אֲנַחְנוּ *we* (*are*) *righteous*, מֵאַיִן אַתֶּם *whence* (*are*) *ye?*

2. The pronouns affixed to verbs are usually in the accus. case and governed by the verb, but cases sometimes occur where a preposition is to be understood between the verb and its suffix, as נָתַתָּנִי *thou hast given* (*to*) *me*, Josh. 15. 19; לֹא יָגוּרְךָ רָע *evil shall not dwell* (*with*) *thee*, Ps. 5. 5; וַיִּזְעֲקוּךָ *and they cried* (*to*) *thee*, Neh. 9. 28; וְשָׁמַרְתָּנִי *then thou watchest* (*it for*) *me*, i. e. on my account, Job 10. 14.

3. *Anomalies.* Suffix pronouns in the singular not unfrequently relate to a noun plural, especially if it be a noun of mul-

titude, as 'when thou goest against אֹיְבֶיךָ *thine enemies*, and God נְתָנוֹ *gives him* (sing.) into thine hand, Deut. 21. 10; 'and refused to be comforted for בָּנֶיהָ *her sons* because אֵינֶנּוּ *he was not*, i. e. they were not,' Jer. 31. 15; 'and the woman took the two spies וַתִּצְפְּנוֹ *and hid him*,' Josh. 2. 4.

4. Sometimes a sing. fem. suffix relates to a masc. or fem. plural, as מַיִם *the waters* wear the stones, סְפִיחֶיהָ *its inundations* wash away the dust of the earth, Job 14. 19; 'which leaveth בֵּיצֶיהָ *her eggs* in the earth, ... and forgetteth that the foot תְּזוֹרֶהָ *may crush it*, or that the wild beast תְּדוֹשֶׁהָ *may break it*,' Job 39. 14, 15; 'he cleaved בְּחַטֹּאוֹת *to the sins* of Jeroboam, . . . he departed not מִמֶּנָּה *from it*,' 2 Kings 3. 3.

5. *Peculiar use of the Personal Pronoun.* In order to give greater emphasis to an expression the personal pronouns are sometimes *pleonastically* employed, as מִי יִתֵּן מוּתִי אֲנִי *who will grant me to die, even me*, 2 Sam. 19. 1; פִּגְרֵיכֶם אַתֶּם יִפֹּלוּ *your carcases, even ye, shall fall*, Num. 14. 32; בָּרְכֵנִי גַם אָנִי *bless me also, even me*, Gen. 27. 34, 38; יָלְקוּ דָמְךָ גַם אַתָּה *shall lick thy blood, even thou*, 1 Kings 21. 19.

6. Both verbal and noun suffixes are used in the same manner, as וַתִּרְאֵהוּ אֶת־הַיֶּלֶד *and she saw him, the child*, Ex. 2. 6; וַיְשַׁנּוֹ אֶת־טַעְמוֹ *and he changedit, his understanding*, 1 Sam. 21. 14; זָהֲמַתּוּ חַיְתוֹ לָחֶם *his soul abhors it, bread*, Job 33. 20; בְּסַעְפֶּיהָ פֹּרִיָּה *in the twigs of it, the fruit tree*, Is. 17. 6; אַחֲרִיתָהּ שִׂמְחָה *the end of it, joy*, Prov. 14. 13; כַּרְמִי שֶׁלִּי *my vineyard, which is to me*, Cant. 1. 6.

7. *Demonstrative Pronouns.* The demonstrative זֶה and זוּ are sometimes used for the relative אֲשֶׁר omitted; as עָם זוּ יָצַרְתִּי *this people which I have formed*, Is. 43. 21; רְשָׁעִים זוּ שַׁדּוּנִי *the wicked who destroy me*, Ps. 17. 9; אֶל־מָקוֹם זֶה יָסַדְתָּ *to the place which thou hast founded*, Ps. 104. 8.

8. The demonstrative sing. זֶה is not unfrequently used with the plural and dual numbers, as זֶה שִׁבְעִים שָׁנָה *this seventy years*, Zech. 1. 12; זֶה פְּעָמִים *this two times*, Gen. 27. 36; זֶה־לִּי עֶשְׂרִים שָׁנָה בְּבֵיתֶךָ *this twenty years to me in thy house*, Gen. 31. 41.

9. *Relative Pronoun.* The grammatical antecedent of the relative is frequently omitted, or perhaps may be said to be included in the relative itself, as 'the Spirit shall carry thee עַל אֲשֶׁר לֹא אֵדָע *to (a place) which I know not*,' i. e. I know not whither, 1 Kings 18. 12; אֲשֶׁר חִכִּיתָ רָדָפוּ (him) *whom thou hast smitten they persecute*, Ps. 69. 27; 'I will teach thee אֲשֶׁר תְּדַבֵּר (*that*) *which thou shalt speak*, Ex. 4. 12.

10. The relative itself, on the other hand, is often omitted, as לְדַעַת כָּל־בִּלְבָבוֹ *to know all* (*which was*) *in his heart*, 2 Chron. 32. 31; בְּדֶרֶךְ לֹא יָדָעוּ *in a way* (*which*) *they knew not*, Is. 42. 16; מִיּוֹם דִּבַּרְתִּי *from the day* (*in which*) *I spoke*, Jer. 36. 2.

11. When a suffix or separable pronoun follows it is not to be considered merely as an expletive, but the sentence is to be resolved by making the relative dependent upon some word or words understood, as אֲשֶׁר זַרְעוֹ בוֹ *which its seed was in it*, i. e. (as to) *which its seed was in it*, Gen. 1. 12; 'a nation אֲשֶׁר לֹא תִשְׁמַע לְשֹׁנוֹ (as to) *which thou shalt not understand its language*,' Deut. 28. 49; אֲשֶׁר בָּא יוֹמוֹ (*as to*) *whom, his day is come*, Ezek. 21. 30. So in innumerable other instances.

12. A remarkable change of persons from the second to the third is often to be observed in connexion with the relative, whether expressed or understood, as חִנְנִי יְסַד *behold me* (who) *has* (have) *founded*, &c., Is. 28. 16; רַנִּי עֲקָרָה לֹא יָלָדָה *shout, thou barren who hath* (hast) *not borne*, Is. 54. 1; 'and thou profane wicked prince, אֲשֶׁר בָּא יוֹמוֹ (*as to*) *whom, his day is come*, Ezek. 21. 30. The same is the case in regard to כֻּלָּם *all of them*, used in reference to the second person for כֻּלְּכֶם *all of you*, as כֻּלָּם תְּשׁוּבוּ *as for them all, do ye return*, Job 17. 10.

13. *Other peculiar uses of the Relative.* The relative אֲשֶׁר, losing its pronominal character, is often employed,

(*a*) In the sense of *that*, answering to the Greek ὅτι, as 'that they may know אֲשֶׁר אֲנִי יְהוָה *that I am Jehovah*, Ezek. 20. 26; אֲשֶׁר יִיטַב לָךְ *that it may be well with thee*, Deut. 4. 40; אֲשֶׁר *that* the ears of every one that heareth shall tingle. 1 Sam. 3. 11.

(*b*) To express the relation of *cause*, equivalent to *for*, *because*, *inasmuch as*, as אֲשֶׁר מִי אֵל *for who is a God* in heaven and earth, &c. Deut. 3. 24; 'they have brought them from the Amalekites, אֲשֶׁר *for* the people spared the best of the sheep,' &c., 1 Sam. 15. 15; 'this is thy lot . . . אֲשֶׁר שְׁכַחְתְּנִי אוֹתִי *because thou hast forgotten me*, Jer. 13. 25.

(*c*) To indicate the relation of *time*, having the sense of *when*, *since*, *after*, as 'that they should conceive אֲשֶׁר *when* they came to drink,' Gen. 39. 38; אֲשֶׁר יִשְׁאָלוּן בְּנֵיכֶם *when your children shall ask* their fathers, &c., Josh. 4. 21; אֲשֶׁר פָּצְתָה הָאָרֶץ אֶת־פִּיהָ *when the earth opened its mouth*, &c., Gen. 4. 11.

(*d*) To express *conditionality*, equivalent to *if*, as 'a blessing,

אֲשֶׁר תִּשְׁמְעוּ *if ye obey*, &c., Deut. 11. 27; אֲשֶׁר נָשִׂיא יֶחֱטָא *if a ruler hath sinned*, Lev. 4 22.

(*e*) A similar import attaches to אֲשֶׁר when used in conjunction with בְּ, כְּ, לְ, מִ, מֵ, and other prefix particles, as בַּאֲשֶׁר *in that, by reason that*, כַּאֲשֶׁר *according to*, מֵאֲשֶׁר *than that*, עַל אֲשֶׁר *on account of*, לְמַעַן אֲשֶׁר *to the end that*, מִפְּנֵי אֲשֶׁר *because of*.

§ 162. VERBS.

Concord.

1. Though the verb generally agrees with its nominative case, in number, gender, and person, yet the rule has many exceptions, as

(*a*) Nouns of multitude in the singular often take a verb in the plural, as וּמֵתוּ כָּל־חֲצֹאן *then all the flock will die*, Gen. 33. 13; וְכָל־הָאָרֶץ בָּאוּ מִצְרַיְמָה *and all the earth came into Egypt*, i. e. all the inhabitants of the earth, Gen. 41. 57; וַיַּעֲלוּ כָל־הָעָם *and all the people went up*, 1 Kings 1. 40. To this rule belong such collective nouns as אִישׁ *every one*, בַּיִת *house*, בָּקָר *herd*, עָם *people*, צָבָא *host*, קָהָל *assembly*, קִרְיָה *city*, &c., which almost invariably take a verb in the plural.

(*b*) Some plural nouns, conveying a distributive or partitive sense, have a verb agreeing with them in the singular, as יְהִי מְאֹרֹת *let there be lights* in the firmament of heaven, Gen. 1. 14, i. e. the several lights; וַיְהִי יָדָיו אֱמוּנָה *and his hands was* (were) *firm*, i. e. each of his hands, Ex. 17. 12; עֵינֵימוֹ יָצָא מַחֲלָב *their eyes standeth* (stand) *out with fatness*, i. e. each of their eyes, Ps. 73. 7; חַכְמוֹת נָשִׁים בָּנְתָה בֵיתָהּ *wise women buildeth her house*, i. e. every wise woman, Prov. 14. 1. So a noun sing. with a verb plur., as כִּי־תִקְרָאנָה מִלְחָמָה *when there-shall happen* (pl.) *war*, i. e. any war, Ex. 1. 10.

(*c*) Several connected nominatives, though of the sing. number and of different genders, usually take a verb plural masculine, as 'and Moses, Aaron and Hur עָלוּ *ascended*,' Ex. 17. 10; 'for even the husband and wife יִלָּכְדוּ *shall be taken*, Jer. 6. 11; 'Manoah and his wife רָאוּ *saw*,' Jud. 13. 20; חֶסֶד וֶאֱמֶת נִפְגָּשׁוּ *mercy and truth are met together*, Ps. 85. 11.

(*d*) Anomalies of gender also in the concord of verbs are sometimes met with, as פִּילֶגֶשׁ יָלְדָה *the concubine bore*, 1 Chron. 2. 48; אִם יֵצְאוּ בָנוֹת *if the daughters go out*, Jud. 21. 21; וּבָא עָלַיִךְ רָעָה *and evil come upon thee*, Is. 47. 11; וּזְעָקָה בַּגּוֹיִם נִשְׁמַע *and the cry is heard among the nations*, Jer. 50. 46; וְאַלְמְנֹתַיִךְ עָלַי תִּבְטָחוּ *and thy widows*,

ye shall trust in me, Jer. 49. 11, where there is an enallage of gender and person both at once; אָמְרָה קֹהֶלֶת *saith the Preacher,* Eccl. 7. 27; וַתְּהִי־חֹק *and it became a custom,* Jud. 11. 39.

2. The *pluralis excellentiæ* usually, but not uniformly, takes a verb in the singular, as בָּרָא אֱלֹהִים *God created,* Gen. 1. 1; בְּעָלָיו יוּמָת *his owner shall be put to death,* Ex. 21. 29; אִם אֲדֹנָיו יִתֶּן־לוֹ אִשָּׁה *if his master have given him a wife,* Ex. 21. 4. In some cases, however, we find the plural employed, as הִתְעוּ אֹתִי אֱלֹהִים *God made me to wander,* Gen. 20. 13; נִגְלוּ אֵלָיו הָאֱלֹהִים *God appeared unto him,* Gen. 35. 7.

3. Of two nouns in regimen the verb sometimes agrees in *form* with the latter, but in *sense* with the former, as קוֹל דְּמֵי אָחִיךָ צוֹעֲקִים אֵלַי *the voice of thy brother's blood cries* (pl.) *to me* from the ground, Gen. 4. 10; מִסְפַּר שָׁנִים נִצְפָּנוּ *the number of years are* (is) *hidden,* for נִצְפָּן Job 15. 20; רוֹב שָׁנִים יוֹדִיעוּ חָכְמָה *multitude of years should teach wisdom,* for יוֹדִיעַ Job 32. 7; קוֹל נְגִידִים נֶחְבָּאוּ *the voice of the nobles hid itself,* for נֶחְבָּא Job 29. 10; וּבָאוּ חֶמְדַּת כָּל־הַגּוֹיִם *and the desire of all nations shall come,* for בָּאָה Hag. 2. 7.

§ 163. *Regimen.*

1. *Government of the Accusative.* Active transitive verbs govern the accusative case, which is usually indicated by the particle אֵת (אֶת־), as וְיִהוּדָה לֹא־יָצֹר אֶת־אֶפְרָיִם *and Judah shall not vex Ephraim,* Is. 11. 13, where if it were not for the אֵת the sentence might be rendered '*and Ephraim shall not vex Judah.*'

2. The particle אֵת does not always denote the accusative, it being sometimes a preposition equivalent to עִם *with,* as שָׁכַבְתָּ אֶת־אֲבוֹתֶיךָ *thou shalt sleep with thy fathers,* 2 Sam. 7. 12; קָנִיתִי אִישׁ אֶת־יְהוָה *I have gotten a child with the Lord,* i. e. with the blessing and help of the Lord. It is also sometimes used as a mere expletive before the nominative, as וַיָּבֹא אַרְיֵה וְאֶת־הַדֹּב *and there came a lion and a bear,* 1 Sam. 17. 34.

3. A large proportion of the Hebrew verbs transitive govern their accusatives by the intervention of the prepositions בְּ, לְ, מִ or מֵ, עַל, אֶל, especially verbs of *serving, choosing, apprehending, despising, protecting, chiding, meeting, urging,* &c., as כָּל־אָדָם חָזוּ בוֹ *all men shall look upon it,* Job 36. 25; הַחֲזֵק בְּמוּסָר *lay fast hold of instruction,* Prov. 4. 13; וְגַנּוֹתִי עַל־הָעִיר הַזֹּאת *and I will protect this city,* 2 Kings 20. 6; so Joab and Abishai his brother חָרְגוּ לָאַבְנֵר *slew Ab-*

ner, 2 Sam. 3. 30; יָרֵאתִי אֶת־הָעָם *I feared the people*, 1 Sam. 15. 24. So in other instances too numerous to specify.

4. Many verbs in Hebrew, especially those of *asking*, *teaching*, *clothing*, and such as have a *causative* meaning generally, govern two accusatives, as שְׁאַל נָא אֶת־הַכֹּהֲנִים תּוֹרָה *ask now the priests* (concerning) *the law*, Hag. 2. 11; לִמֵּד־דַּעַת אֶת־הָעָם *he taught the people knowledge*, Eccl. 12. 9; יַשְׁמִיעוּ דְבָרַי אֶת־עַמִּי *they make my people to hear my words*, Jer. 23. 22; וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי־שֵׁשׁ *and he clothed him with garments of fine linen*, Gen. 41. 42; עֹשֵׂה שַׁחַר עֵיפָה *that maketh the morning, darkness*, Am. 4. 13.

§ 164. MODES.

Infinitive.

1. *Infinitive Absolute.* This is used for the most part with a finite tense of the same verb for the purpose of expressing intensity, assurance, certainty, habitual action, &c., as מוֹת תָּמוּת *dying thou shalt die*, Gen. 2. 17; טָרֹף טֹרַף *he is surely torn in pieces*, Gen. 37. 33; הֲמָלֹךְ תִּמְלֹךְ *shalt thou surely reign?* Gen. 37. 8; וַיָּסֶף בָּרוֹךְ אֶתְכֶם *and he continued to bless you*, Josh. 24. 10; עָלֹה עָלוּ וּבָכֹה *they went up continually weeping*, 2 Sam. 15. 30; וַיֵּצֵא יָצוֹא וָשׁוֹב *and it continued going and returning*, Gen. 8. 7.

2. The infinitive absolute is sometimes used instead of a finite verb for any mood, tense, or person, as 'the living creatures רָצוֹא וָשׁוֹב *ran and returned*, Ezek. 1. 14; זָכוֹר אֶת־יוֹם הַשַּׁבָּת *remember the Sabbath day*, Ex. 20. 9; מָרֹדְנוּ וְסוֹר *we have rebelled and apostatized*, Dan. 9. 5; וְאֶתְכֶם הוֹצֵיא מִתּוֹכָהּ *and I will bring you out of the midst of her*, Ezek. 11. 7; 'fields shall they buy, וְכָתוֹב *and they shall write* bills of sale, וְחָתוֹם *and they shall seal* them, וְהָעֵד *and take witnesses*, Jer. 32. 44.

3. In some cases the inf. abs. has an adverbial sense, or one akin to that of the Latin gerund, as הָחֵל וְכַלֵּה *incipiendo et finiendo*, i. e. utterly, Eng. vers. 'when I begin, I will also make an end,' 1 Sam. 3. 12; אָלֹה וְכַחֵשׁ וְרָצֹחַ וְגָנֹב וְנָאֹף פָּרָצוּ by *cursing, and dissembling, and murdering, and stealing, and committing adultery they break out*, Hos. 4. 2; הֵיטֵיבוּ נַגֵּן בְּתְרוּעָה *play skilfully with a loud noise* (benefaciendo), Ps. 33. 3. In some few cases the form of the Inf. is used absolutely in the strictest sense of the term, that is, without any connexion of dependence upon any other word, as 'the Lord made a covenant with Abraham, לֵאמֹר *saying*,' &c.

4. *Infinitive Construct.* The Inf. const. has all the leading properties of a noun, and is used like one in construction, position, government and form, as חָיוֹת הָאָדָם *the being of the man* alone is not good, Gen. 2. 18; עֲשׂוֹת צְדָקָה *the doing of righteousness* is more acceptable, &c., Prov. 21. 3; וְחָרוּ לַעֲבֹד *and let them be for serving*, Num. 7. 5; תְּחֻרָה לְחַטָּאת *it shall be for being pierced through*, Ezek. 30. 16; אַתָּה יָדַעְתָּ שִׁבְתִּי וְקוּמִי *thou knowest my down-sitting and my up-rising*, Ps. 139. 2; בְּבֹאִי מִפַּדָּן *in my coming from Padan*, Gen. 48. 7; בְּבֹא רָשָׁע *in the coming of the wicked*, Prov. 18. 3; I will guard my way מֵחֲטוֹא *from sinning*, Ps. 39. 2; and they returned מִתּוּר הָאָרֶץ *from searching of the land*, Num. 13. 25.

5. The following examples will show more fully the structure of the Inf. const. with suffixes: עַד שׁוּבְךָ *until thy return*, Jud. 6. 18; יַעַן הִתְרַגֶּזְךָ אֵלַי *on account of thy being enraged against me*, Is. 37. 29; אַחֲרֵי הוֹלִידוֹ *after his begetting him*, Gen. 5. 4; עַל אָמְרֶךָ *on account of thy saying*, Jer. 2. 35; בִּימֵי שְׁפֹט הַשֹּׁפְטִים *in the days of the judges' judging*, Ruth 1. 1.

6. *Peculiar use of the Inf. Const. with* לְ. This will be best illustrated by examples, as וַיְהִי הַשֶּׁמֶשׁ לָבוֹא *and the sun was for going down*, i. e. about to go down, Gen. 15. 12; 'he that is wise לָמְצֹא טוֹב (*is*) *for finding prosperity*,' i. e. findeth, Prov. 19. 8; יְהוָה לְהוֹשִׁיעֵנִי Jehovah (will be) *for the delivering of me*, Is. 38. 20; יְהוָה לְהוֹדִיעָם *Jehovah* (will be) *for the teaching of them*, Ps. 25. 14; 'and it came to pass חַשַּׁעַר לִסְגֹּר *at the shutting of the gate*,' i. e. when the gate was to be shut, Josh. 2. 5; מַה לַעֲשׂוֹת לָךְ *what* (*is*) *to be done for thee?* 2 Kings 4. 13; הֲלָרָשָׁע לַעְזֹר *should one help the wicked?* 2 Chron. 19. 2; לֹא לְהוֹרִישׁ *he could not dispossess* them, Jud. 1. 19.

7. Both the Genitive of the subject and the Accusative of the object are found in connexion with the Inf. const., as בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ וְשָׁמַיִם *in the day of Jehovah's making the earth and the heavens*, Gen. 2. 4; יוֹם עַנּוֹת אָדָם נַפְשׁוֹ *a day of a man's afflicting his soul*, Is. 58. 5; בְּשָׁמַע הַמֶּלֶךְ אֶת־דְּבַר־אִישׁ *in the king's hearing of the word of the man*, 1 Kings 13. 4; בְּפִתְחִי אֶת־קִבְרוֹתֵיכֶם *in my opening of your graves*, Ezek. 37. 13.

§ 165. *Tenses.*

1. 'As the Hebrew has but two tenses, viz. the Preter and the Future, it is evident that in order to express the various shades of meanings indicated in other languages by the Imperfect, Pluperfect,

Aorist, &c., they must have been used with a latitude of import peculiar to themselves. Accordingly we find the Preter employed,

(*a*) For the Perfect in its strict and appropriate use, as מִי הִגִּיד לְךָ *who has told thee?* Gen. 3. 11; לָמָּה־זֶּה יָרַדְתָּ *why hast thou come down?* 1 Sam. 17. 28.

(*b*) For the Imperfect, or historic tense, as בָּעֵת הַהִיא שָׁלַח *at that time he sent*, 2 Kings 20. 12; בָּרָא אֱלֹהִים *God created*, Gen. 1. 1; רָחֵל הָיְתָה יְפַת־תֹּאַר *Rachel was beautiful of form*, Gen. 29. 17.

(*c*) For the Pluperfect, as 'God ended his work אֲשֶׁר עָשָׂה *which he had made*,' Gen. 2. 2; 'Jehovah לֹא הִמְטִיר *had not caused it to rain*,' v. 5; 'only the high place the people לֹא סָרוּ *had not removed*,' 2 Kings 15. 35.

(*d*) For the Present, especially in verbs signifying *quality*, as גָּדַל *is great*, קָטֹן *is small*, חָכַם *is wise*, or such actions as are *habitually* performed, as 'blessed is the man who לֹא הָלַךְ *walketh not*, לֹא עָמַד *standeth not*, לֹא יָשַׁב *sitteth not*,' Ps. 1. 1; 'whoso mocketh the poor חֵרֵף *reproacheth* his Maker,' Prov. 17. 5.

(*e*) For the Future, especially in predictions, protestations, and assurances, as 'the people who have walked in darkness רָאוּ *shall see* (lit. have seen) a great light,' Is. 9. 1; 'to thy seed נָתַתִּי *will I give* (lit. have I given) this land,' Gen. 15. 18; 'behold בֵּרַכְתִּי אֹתוֹ *I will bless him* (lit. have blessed him),' Gen. 17. 20.

2. When the Preter is connected by the particle וְ with a preceding Future or Imperative, it conforms in signification to such preceding tense or mode, and must be rendered accordingly; thus, 'and it shall come to pass כִּי יִקְרָא לָכֶם פַּרְעֹה וְאָמַר *when Pharaoh shall call you and shall say*,' Gen. 46. 33; דַּבֵּר וְאָמַרְתָּ *speak and say*, Lev. 27. 2. The Vav in such cases stands before the nominative to the verb, as וְעֵינַי רָאוּ *and my eyes shall see*, Job 19. 27.

3. The *Future*, besides its appropriate office of indicating future time, serves also,

(*a*) To designate the present tense, as לֹא יוּכַל *he cannot*, Jer. 14. 9; לֹא אֵדַע *I know not*, 1 Kings 3. 7; מַה־תְּבַקֵּשׁ *what seekest thou?* Gen. 37. 15; בֵּן חָכָם יְשַׂמַּח אָב *a wise son maketh a glad father*, Prov. 15. 20.

(*b*) The Future is employed where in English the various auxiliaries *may, can, might, could, would, should*, &c., would naturally

occur, as מִי יֹאמַר *who can say?* Prov. 20. 9; אֲשֶׁר לֹא תֵעָשֶׂינָה *which ought not to be done,* Lev. 4. 2; 'God is not a man וְיִכְזָב *that he should lie,*' Num. 23. 19; וַאֲשַׁלְּחֲךָ *that I might send thee away,* Gen. 31. 27.

(*c*) For the Optative, especially with the particle נָא, as יִגְמֹר־נָא *O that it might end,* Ps. 7. 10; תָּשֹׁב־נָא *O that it might return,* 1 Kings 17. 21; מִי יְשִׂמַנִי שֹׁפֵט *who will constitute me judge?* i. e. O that I were appointed judge, 2 Sam. 15. 4.

(*d*) For the Imperfect, particularly in prohibitions, dehortations, positive precepts, &c., as אַל תִּירָא *fear not,* Gen. 46. 3; לֹא תִרְצַח *thou shalt not kill,* Ex. 20. 13; אַל תֶּחֱטָאוּ *do not sin,* Ps. 4. 5; אַל תַּשְׁלִכֵנִי *cast me not away,* Ps. 51. 13; אֶת־יְהוָה אֱלֹהֶיךָ תִּירָא *fear the Lord thy God,* Deut. 6. 13.

4. With *Vav conversive* the Future has the signification sometimes of the Past, and sometimes of the Present, as וַיֹּאמֶר אֱלֹהִים *and God said,* Gen. 1. 3; יָשַׁבְתִּי וָאֶבְכֶּה וָאֶתְאַבְּלָה *I sat down and wept and mourned,* Neh. 1. 4; חִנָּח הַמֶּלֶךְ בֹּכֶה וַיִּתְאַבֵּל *behold the king weeps and mourns,* 2 Sam. 19. 2.

§ 166. IMPERSONAL VERBS.

1. The third pers. masc. sing. often, and occasionally the fem. of both the Pret. and Fut. tenses is used impersonally, as וַיְהִי *and it happened,* מַר לִי *it is bitter to me,* חָרָה לוֹ *it was hot to him,* i. e. he was enraged, Ps. 18. 8; אַל רַע בְּעֵינֶיךָ *let it not be evil in thine eyes,* Gen. 21. 12; וַתֵּצַר לְדָוִד *and it was grievous to David,* 1 Sam. 30. 6; 'a field upon which לֹא תַמְטִיר *it shall not rain,* Am. 4. 7; חוּחַל (pass.) *it was begun,* Gen. 4. 26.

2. An idiom of very frequent occurrence is the use of verbs with indefinite nominatives, requiring the supply of אִישׁ *aliquis, vir, viri,* or some such word in order to complete the sense, as עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל *therefore (one) called its name Babel,* Gen. 11. 9; וַיֹּאמֶר לְיוֹסֵף *and (one) told Joseph,* i. e. it was told, Gen. 48. 1; לֹא מָצָא *(one) found not* a help meet for the man, i. e. there was not found, Gen. 2. 20; כַּאֲשֶׁר יִשְׁאַל בִּדְבַר הָאֱלֹהִים *as if (one) should inquire at the oracle of God,* 2 Sam. 16. 23; וַיַּגִּידוּ *and they told* Saul, i. e. certain men told, 1 Sam. 19. 21; יוֹסִיפוּ *they shall add* years to thy life, i. e. years shall be added to thy life, Prov. 9. 11.

The usage in this case is strikingly analogous with that of *on* in French, *man* in German, and λεγουσι in Greek. See a parallel idiom in the Greek Testament, Luke 12. 20, and 16. 9.

§ 167. *Peculiar idioms of Verbs.*

1. *Use of* הָיָה. As the Hebrew is destitute of any word which properly signifies *to have*, that idea is expressed by הָיָה followed by לְ indicating the possessor, as לְעָשִׁיר הָיָה צֹאן *there was to a rich man a flock*, i. e. a rich man had a flock, 2 Sam. 12. 2; כִּי תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים *when two wives shall be to any man*, i. e. when any man shall have two wives, Deut. 21. 15; וְלֹא הָיָה מַיִם לָעֵדָה *and there was not water to the congregation*, i. e. the congregation had not water, Num. 20. 2.

2. The same verb followed by לְ often indicates the passing or conversion of the subject into a new state or condition, usually expressed in English by the word *be, became, be made*, &c., as הֵמָּה יִהְיוּ לִי לְעָם *they shall be to me for a people*, Jer. 31. 33: וְהָיוּ לְבָשָׂר אֶחָד *and they shall become one flesh*, Gen. 2. 24; וַיְהִי לְמַטֶּה בְּכַפּוֹ *and it became a rod in his hand*, Ex. 4. 4; וְהָיוּ לְדָם בַּיַּבָּשֶׁת *and let them be blood on the dry land*, Ex. 4. 9.

3. The words קוּם *to rise*, נָשָׂא *to lift up* or *raise*, פָּנָה *to turn*, and a few others, are often used pleonastically before other verbs, as וַיָּקָם וַיֵּלֶךְ *and he rose and went*; וַיִּשָּׂא עֵינָיו וַיַּרְא *and he lifted up his eyes and saw*; וַיָּפֶן וַיֵּצֵא *and he turned and went out*; וַיִּשָּׂא אֶת רַגְלָיו וַיֵּלֶךְ *and he lifted up his feet and went.*

4. Nouns derived from the same root with the verb are often added pleonastically, as וַיִּדַּר יַעֲקֹב נֶדֶר *and Jacob vowed a vow*, Gen. 28. 20; בָּכָה בָּכִי גָדוֹל *he wept a great weeping*, Is. 38. 3; וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדֹלָה *and Isaac trembled* (*with*) *a great trembling*, Gen. 27. 33.

5. *Constructio Pregnans.* This is a term applied to phrases which imply more than the words literally express, though there is no direct ellipsis, as מִקַּרְנֵי רֵמִים עֲנִיתָנִי *answer* (and deliver) *me from the horns of the unicorns*, Ps. 22. 22; לָאָרֶץ חִלְּלוּ מִשְׁכַּן שְׁמֶךָ *to the earth have they* (cast down and) *defiled thy tabernacle*, Ps. 74. 7; וַיַּחֲלֹף־לוֹ אֱלֹהִים לֵב אַחֵר *and God changed* (his heart and gave) *to him another heart*, 1 Sam. 10. 9.

§ 168. PARTICIPLES.

1. Participles are used in Hebrew as nouns, as adjectives, and as verbs; and follow, according to the sense in which they are employed, the rules of these respective parts of speech. They are often used in a very unlimited sense, requiring, in rendering, the pronouns *whoso, whoever, he that,* &c., to be supplied, as אֹהֵב מוּסָר אֹהֵב דָּעַת *whoso loveth instruction loveth knowledge,* Prov. 12. 1; בֹּטֵחַ עַל יְהוָה *he that trusteth in the Lord,* shall be made fat, Prov. 28. 25.

2. In conjunction with the verb of existence (הָיָה) it forms an imperfect tense descriptive of continued action or condition, as אַבְנֵר הָיָה מִתְחַזֵּק *Abner was strengthening himself,* 2 Sam. 3. 6; מַמְרִים הֱיִיתֶם *ye were rebelling,* Deut. 9. 7; וַיְהִי דָוִד עֹשֶׂה מִשְׁפָּט *and David was exercising judgment,* 2 Sam. 8. 15; וְיהִי מַבְדִּיל *and let it be dividing,* Gen. 1. 6.

3. Active participles, though they sometimes govern the accusative of their object like verbs, yet are more frequently put in regimen and govern the following noun in the genitive, as יוֹשְׁבֵי בֵיתֶךָ *inhabiters of thy house,* Ps. 84. 5; רֹאֵי פְנֵי חַמָּלְךָ *seers of the face of the king,* Est. 1. 14. So also מְשִׁיבַת נָפֶשׁ *restorative of the soul,* מַחְכִּימַת פֶּתִי *instructive of the simple,* Ps. 19. 8. In the following cases, though the participle be in regimen, the noun is properly in the case absolute, viz. נְשׂוּי פֶשַׁע *forgiven of* (as to) *transgression,* כְּסוּי חַטָּאָה *covered of* (as to) *sin,* Ps. 32. 1; נְכֵה-רַגְלַיִם *smitten of* (as to) *feet,* 2 Sam. 4. 4; קְרֻעֵי בְגָדִים *rent of* (as to) *clothes,* 2 Sam. 13. 31; מְלֻמְּדֵי מִלְחָמָה *instructed or skilled of* (as to) *war,* Cant. 3. 8.

4. The construct participle frequently governs its noun by the intervention of a preposition, as מַשְׁכִּימֵי בַבֹּקֶר *who rise early in the morning,* Is. 5. 11; הֹלְכֵי עַל-דָּרְךָ *the walkers of upon the way,* i. e. those who go on the way, Judg. 5. 10.

5. Many passive participles, and those of intransitive verbs, instead of governing the following noun by means of a preposition, convert it into a genitive, and are themselves put in regimen, as יֹצְאֵי חַתָּבַת *goers out of the ark,* for *from the ark,* Gen. 9. 10; מֻכֵּה אֱלֹהִים *smitten of God,* for *by God,* Is. 53. 4; חֲגֻרַת שָׂק *girded of sackcloth,* for *with sackcloth,* Joel 1. 8; שֹׁכְבֵי קָבֶר *reposers of the sepulchre,* for *in the sepulchre,* Ps. 88. 6; בָּאֵי שַׁעַר עִירוֹ *enterers of the gate of his city,* for *into the gate,* Gen. 23. 10; יוֹרְדֵי בוֹר *goers down of the pit,* for *into the pit,* Is. 38. 18.

6. In like manner they are constructed with a suffix pronoun, as בְּאָיְתָהּ *her comers*, for *those coming to her*, Prov. 2. 19; מְבָרְכָיו *his blessed*, for *blessed of him*, מְקֻלָּלָיו *his cursed*, for *cursed of him*, Ps. 37. 22; קְרֻאָיְתָהּ *her invited*, for *invited by her*.

§ 169. PARTICLES.

1. As nearly all the particles were originally nouns, it is not surprising to find them often employed in their primitive nominal character: thus the negative לֹא sometimes occurs as equivalent to *nihil, nothing*, as כִּי עַתָּה הֱיִיתֶם לֹא *for now ye are nothing*, i. e. your consolations are of no avail. So the negative בְּלִי or בְּלִתִּי from בָּלָה *to wear out, to be reduced to nothing*, has frequently the force of *consumption, abolition, doing away*, especially when conjoined with a preposition, as עַד־בְּלִי יָרֵחַ *even to the abolishing of the heavens*, i. e. to the time when the heavens shall be abolished. So with other particles, as בְּעוֹד יוֹמָם *in the duration of the day*, i. e. while it is yet day, Jer. 15. 9; בְּעוֹדִי *in my enduring*, i. e. while I live, Ps. 146. 2; בְּכָל־מְאֹדֶךָ *with all thy might*, Deut. 6. 5; אֲנִי לְבַדִּי *I to my solitude*, i. e. I alone.

2. Adverbs thus standing as nouns take prepositions before them in the same manner as nouns, as אֶל־חִנָּם *gratis*, Ezek. 6. 10; בְּפִתְאֹם *suddenly*, 2 Chron. 29. 36; בְּכֹה *thus, so*, 1 Kings 22. 20; בְּכֵן *so*, Est. 4. 16.

3. Two negatives in Hebrew strengthen the negation, as הֲמִבְּלִי אֵין קְבָרִים בְּמִצְרַיִם *because there were no graves at all in Egypt?* Ex. 14. 11; אֵין כֶּסֶף לֹא נֶחְשָׁב *silver was not at all regarded*, 1 Kings 10. 21. On the other hand, the negative is sometimes omitted in the latter clause of a sentence if inserted in a former, as יְהוָה אַל־בְּקֶצְפְּךָ תוֹכִיחֵנִי וּבַחֲמָתְךָ תְיַסְּרֵנִי *O Lord rebuke me not in thy wrath, and chasten me* (not) *in thy hot displeasure*, Ps. 38. 2; כִּי לֹא לָנֶצַח יִשָּׁכַח אֶבְיוֹן תִּקְוַת עֲנִיִּים תֹּאבַד לָעַד *for the needy shall not always be forgotten, the expectation of the poor shall* (not) *perish forever*, Ps. 9. 19.

4. The particles לֹא and אַיִן (אֵין) *not*, when used with כֹּל *all* denote a universal negation, equivalent to *none, no one, no one at all*, as לֹא יִשְׁכֹּן בָּהֶן כָּל־אִישׁ *every man shall not dwell therein*, i. e. no man. Jer. 51. 43, לֹא טָעַם כָּל־חָיָתָם לָחֶם *the whole people shall not taste food*, i. e. not one of the whole people, 1 Sam. 14. 24; לָרָשׁ אֵין כֹּל *to the poor man was not every thing*, i. e. the poor man had nothing, 2 Sam. 12. 3.

5. The repetition of an adverb denotes intensity, as מְאֹד מְאֹד *very much*, Gen. 7. 19; מַעְלָה מַעְלָה *higher and higher*, Deut. 28. 43; מַטָּה מַטָּה *lower and lower*, id.; הֵנָּה וְהֵנָּה *hither and thither*, 1 Kings 20. 40.

6. The preposition בֵּין when it relates to the several particulars included in a noun plural, is placed in immediate connection with that noun, and is used but once, as בֵּין הַגְּזָרִים *between the pieces*, Gen. 15. 17; בֵּין אַחִים *among brethren*, Prov. 6. 19; but when it relates to two distinct nouns then the particle must be repeated before each of the nouns, as בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ *between the light and between the darkness*, Gen. 1. 4, or בֵּין is placed before the first noun, and the second receives the prefix לְ, as בֵּין מַיִם לָמָיִם *between the waters and the waters*, Gen. 1. 6; בֵּין־דָּם לְדָם *between blood and blood*, Deut. 17. 8.

APPENDIX I.

THE INVESTIGATION OF THE ROOT.

An accurate acquaintance with the structure of the different classes of verbs will generally discover the root. The difficulties are mostly confined to the more anomalous forms of the verbs, particularly those in which the letters י and נ are assimilated, and to the nouns, which in the best Lexicons are inserted in etymological instead of alphabetical order. The following remarks may be of service.

1. If when the prefixes, suffixes, heemantiv, and paragogic letters, &c., are rejected, *three* letters remain, they commonly constitute the root.

2. If but *two* letters remain, the root may generally be found by prefixing י or נ, inserting ו or י, doubling the last letter, or adding ה to the end. Which of these methods is to be taken it may not, in many cases, be easy for the learner to determine, but he will be assisted by recollecting, (1) That if the first has a dagesh its root commonly begins with נ, as נַּשׁ, (יִנַּשׁ), R. נָשָׂא, מַּטָּה, R. נָטָה, שָׂא (יִשָּׂא), R. נָשָׂא, or with י, as צַב (מַצַּבָה), R. יָצַב. In one verb קַח, רַקָּח, &c., the first radical is ל, לָקַח. (2) If the second has a dagesh, the dageshed letter is to be doubled, as סַבּוּ R. סָבַב. (3) If neither of the letters has a dagesh, ו is to be inserted, as קָמְתָּ R. קוּם.

3. When only one radical letter remains the root will usually be found by adding נ to the beginning, and ה to the end, as מַטֶּךָ R. נָטָה.

4. The roots of most words beginning with מוֹ, תוֹ, &c. have י for their first radical, as מוֹשָׁב R. יָשַׁב, תּוֹרָה R. יָרָה.

5. Nouns which end in ־ִי or וֹן are commonly derived from verbs ending in ה, as פָּרִי R. פָּרָה, חָזוֹן R. חָזָה.

APPENDIX II.

THE MASORA, AND MASORETIC APPURTENANCES TO THE SACRED TEXT.

The word *Masora* (pron. Masôra) is of doubtful origin. It occurs in Rabbinical Hebrew, under the threefold form מָסוֹרָה, מָסוֹרֶת, מַסֹּרֶת. By some it is referred to the root אָסַר *to bind, fasten,* or *confine with bonds.* If this be admitted, the true form of the original word is מַאֲסוֹרֶת, of which מָסוֹרֶת occurring Ezek. 20. 37, 'I will cause you to pass under the rod, and will bring you into the *bond* (מָסוֹרֶת) of the covenant,' is merely a contraction. The signification of מָסוֹרֶת is *an enclosure, a place of confinement* or *custody,* and in this application imports a *fence, hedge,* or *enclosure,* built around the Law to guard it from wilful or accidental corruption, and to preserve its integrity unimpaired in the slightest particular.

Others again maintain that the term is derived from מָסַר *tradere, to deliver from hand to hand,* and from thence *to teach,* Num. 31. 5, 'So there were *delivered* (וַיִּמָּסְרוּ) out of the thousands of Israel a thousand of every tribe.' Ver. 16, 'These *caused* the children of Israel *to commit trespass* (חָיוּ לְמָסַר מַעַל) *were* (*a cause*) *to teach rebellion*),' the only two places in the Bible in which the word occurs. Traced to this origin, the term *Masora* is equivalent to *tradition,* and the object of its authors was to *deliver down* to posterity the incorrupt and authentic Scriptures as they had received them from their fathers.

We may then define the *Masora* to be a collection of critical remarks by the ancient Jewish doctors, originally contained in separate books, but afterwards appended to the sacred text, treating of its verses, words, letters, vowel-points, and accents, and designed to secure more effectually its preservation in a pure and unadulterated state. These annotations, of which the true authors and dates are equally unknown, are inserted in Buxtorf's and Bomberg's editions of the Heb. Bible, partly in immediate connection with the text and partly at the close of each of the several books.

The subject-matter about which the *Masora* is more especially conversant is, (1) The verses, words, letters, vowels, and accents of the Heb. text, and (2) The *Qeri* and *Kethiv,* or various readings.

In regard to the *Verses*, the *Masorites* have numbered all in each book and section; placing the amount at the end of every one in numeral letters, or in some symbolical word formed out of them; and marking also the middle verse of every book. They have noted, moreover, how many times and in what instances the same verse was repeated, how many begin with such and such letters, and various other trifling particulars of the same kind, which serve only to show to what extent mere laborious puerilities may be mistaken for enlightened criticism.

As to *Words*, they distinguish those that are fully from those that are defectively written, noting particularly the former class, which is of less frequent occurrence: e. g. in Gen. 1. 12, they remark, that וַתּוֹצֵא *produced* occurs twice with the Vav inserted, as here; that וַיִּיצֶר *formed*, Gen. 2. 7, occurs only in this place with two Yods instead of one; that יְסֹבְבֻנִי *encompassed*, Jon. 2. 4, 6, occurs in this form defectively written instead of יְסוֹבְבֻנִי nine times; and so of innumerable other words. They indicate, moreover, how often particular words occur in the beginning, middle, or end of verses, and in some cases how often certain words are met with in the whole Bible.

As to *Letters*, they paid a particular attention to their number, situation, and size; indicating those which appeared in larger character than the rest of the word, as אֶחָד and שְׁמַע Deut. 6. 4, of which there are about thirty instances in the entire Scriptures, and those also that are less than the usual size, of which there are about the same number, as בְּהִבָּרְאָם Gen. 2 4. Besides these, usually termed the *literæ majusculæ* and *minusculæ*, they noted such as were *inverted* (*inversæ*), as בְּנָסַע Num. 10. 35, and such as were *suspended* (*suspensæ*), as מְעַט־אָדָם Ps. 80. 14. In all these cases the Masorites found deep mysteries couched under these various irregularities, the trifling character of which will excuse the recital of them.

In respect to the *Vowel-points*, they specified any remarkable peculiarity; as for instance in the word לָאוֹר Gen. 1. 5, they remark, that the Lamed occurs seven times with Kamets, lest the reader should suppose it was so pointed by mistake for לְ, of which there are thirteen instances in the Heb. Bible. So in regard to וַיִּקְרָב Jon. 1. 6, they observe that the word appears in all fifty times with final Pattah.—These may serve as specimens of their labors in this department.

As to the *Accents*, the following may serve as a sample of the Masoretic annotations. The word בֵּן *son*, they observe, always has Tseri when marked by the tone-accent, but before Maqqeph, which throws off the tone, it takes Segol. This is the general rule; but the *Masora* points out seventy instances where בֵּן has Segol, though bearing the tone, and four where it retains Tseri, even before Maqqeph.

For fuller information on the manner in which the above subjects are treated in the Masora, see Buxtorf's Tiberias, Carpzovius's Critica Sacra, and Leusden's Philologus Hebræus.

Qeri and Kethiv.

These are terms applied by way of contradistinction to the textual and marginal readings of particular words. The term *Kethiv* (Heb. כְּתִיב *written*, from כָּתַב *to write*) is applied to the former, and *Qeri* (Heb. קְרִי *read*, from קָרָא *to read*) to the latter. These various readings, according to Elias Levita, amount in all to between 800 and 1000. The fact of a various reading is indicated by a small circle or star over the word in the text. Thus Ps. 74. 11, the word חֵיקְךָ is marked in the text by a circle pointing to the margin, where we find the reading חֵקְךָ given. The marginal word is generally accompanied by the unpointed word קרי *read* written out full, or by the letter ק, a contraction for קרי. Where an entire word is omitted in the text its appropriate vowel points remain with a small circle or star over them, indicating that it is supplied in the margin. Thus Judg. 20. 13, we find the text written וְלֹא אָבוּ בִנְיָמִן לִשְׁמֹעַ *but—of Benjamin would not hearken*, while the margin supplies the lacking word בְּנֵי *sons*—'*but the sons of Benjamin would not hearken.*' In such cases the words קְרִי וְלֹא כְתִיב *read but not written* accompany the marginal reading. Where the word was conceived by the Masorites to be superfluous in the text it is left unpointed, as Ezek. 48. 16, חֲמֵשׁ חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים *four thousand and five* (five) *hundred.* This is called כְּתִיב וְלֹא קְרִי *written but not read.*

Abbreviations.

In some editions of the Hebrew Bible we meet with numerous marginal abbreviations, such as ב"א, ב"נ, נ"א, &c., apparently indicating different readings. Such in fact is their use. They point out the differences in the vowels, accents, &c., in the different

copies. Thus Ps. 1. 1. (Frey's Ed.) we find on the margin נ״א אַשְׁרֵי i. e. other copies read אַשְׁרֵי (instead of אַשְׁרֵי), where נ״א is a contraction for נֻסַח אַחֵר *another copy*. In other cases they stand for the names of individuals of high repute in the Jewish schools who have proposed different readings, as ב״נ for בֶּן נַפְתָּלִי *Ben Naphtali*, i. e. son of Naphtali, ב״א for בֶּן אָשֵׁר *Ben Asher*, i. e. son of Asher, &c. The contractions are generally formed of the initials of the several words represented. On this subject Buxtorf's Treatise *De Abbreviaturis* may be consulted.

Extraordinary Points.

A few cases occur of words anomalously pointed, as וַיְשַׁקֵּהוּ Gen. 33. 4. This peculiarity probably originated in the conceit of some mysterious or specially emphatic signification couched under such words.

Pisqâ (פְּסֻקָא).

This term, signifying separation, is applied to the open space sometimes left in the middle of the line, an instance of which occurs Gen. 35. 22, where a space of nearly the length of a line comes in between the words יִשְׂרָאֵל and וַיְהִי׃.

Sectional Divisions.

It is supposed that the sacred text was not originally distinguished by any artificial divisions of chapters, sections, or verses, but that at comparatively a late period, perhaps in the time of Ezra, the Pentateuch, in order that it might be publicly read through in the Sabbaths of a year, was divided into fifty-four sections, termed *greater sections*. These sections are indicated by three large P's, פ פ פ, or by three Sameks, ס ס ס, and are termed *Parashas*, or (Heb. פָּרָשָׁה, pl. פָּרָשׁוֹת) *Parashoth, separation, section, division*, from Chal. פָּרַשׁ *to distinguish, divide, discriminate*). Each of these larger sections is further denoted by its first, or first important, word, which serves as a title to it. Thus the title of the first Parasha in Genesis is בְּרֵאשִׁית *in the beginning*, the word with which it begins; that of the second, Gen. 6. 9, נֹחַ *Noah;* that of the third, Gen. 12. 1, לֶךְ־לְךָ *go for thyself*, &c. These titles are generally written as a running caption at the head of the page immediately after the title of the book. Of the Parashas there are 12 in Genesis, 11 in Exodus, 10

in Leviticus, 10 in Numbers, and 11 in Deuteronomy, making 54 in all. It is probable that the Heb. names of the books of the Pentateuch, viz. בְּרֵאשִׁית, שְׁמוֹת, וַיִּקְרָא, בְּמִדְבַּר, דְּבָרִים were originally the titles of the sections or Parashas with which they coincide.

These larger sections were again divided into smaller partitions denoted by פ the first letter of פְּתוּחָה *open*, i. e. those which begin from the beginning of a line, and ס the first letter of סְתוּמָה *close*, or סְמוּכָה *conjoined*, i. e. such as commence in the midst of a line, separated from the foregoing by the space only of three or four words. In the printed copies, however, פ is often found in the close sections and ס sometimes in the open ones, and both might be safely omitted altogether. It is only out of deference to Jewish custom and prejudice that they are retained.

In designating the larger sections the triple Samek ס ס ס is used instead of פ פ פ wherever the section would otherwise have been *close* and denoted by ס. They are the first letters of the word סֵדֶר *order* or *rank*.

The divisions in the Prophets corresponding to the Parashas in the Law, are termed *Haphtaroth* הַפְטָרוֹת *dismissions*, from פָּטַר *to dismiss*, implying that when the due portion was read the people were to be *dismissed* from the synagogue. Hence the reader of the section for the day was called חַמַּפְטִיר *the dismisser*.

The last and minor division of the Hebrew Scriptures is into *verses*. These are called by the Jews *Pesuqim* (Heb. פָּסוּק, pl. פְּסוּקִים *cessations*, from פָּסַק *to cease*). They are denoted in the original text by two large points at the end (:) called *Soph-Pasuq*, i. e. *the end of the verse*; as לִדְרוֹשׁ אֶת־יְהוָה: *to seek the Lord*. It is invariably accompanied by the accent Silluq (׀) placed under one of the three last letters of the verse. See § 15. I, 1, *a*, *b*, 1. § 17. 2, *g*, 2, *note*.

APPENDIX III.

GRAMMATICAL ANALYSIS OF GEN. I.

V. 1. בְּרֵאשִׁית, בְּ prefix preposition with dagesh lene §§ 146. 1, 2, *a.* 12. 9, *b.* רֵאשִׁית § 124. 2, from רֹאשׁ.—בָּרָא, verb ל"א from בָּרֵא § 91; dag. len. in ב § 12. 9, *b.*—אֱלֹהִים, fr. sing. אֱלֹוהַּ § 125. 2, also 9, *c.* § 157. 2.—אֵת, a sign of the accusative § 156. 5.—הַשָּׁמַיִם, fr. שָׁמַיִם (dual form) with the article ה §§ 126. 3. 29. 1, 2. 12. 1, 2; for the tone § 21. 7, *c.*—וְאֵת, אֵת as above, and pref. or conjunction וְ § 147. 1.—הָאָרֶץ, fr. segolate noun אֶרֶץ § 118. 1; for Kamets (ָ) under א § 29. 5. § 22. 2, *a*, *b*; for the article הָ (for הַ) § 29. 2.

V. 2. וְהָאָרֶץ, as above, with pref. ו as above.—הָיְתָה 3 pers. fem. sing. pret. Kal from הָיָה verb ל"ה § 95. 1, with the Paradigm; for Metheg under ה (הָ) § 17. 1, *b.*—תֹהוּ, seg. n. § 118. 3, *c*; ת without dag. len. § 12. 9, *b.*—וָבֹהוּ, fr. בֹּהוּ seg. noun § 118. 3, *c*; for pref. וָ § 147. 1, *b.*—וְחֹשֶׁךְ (pron. *vehoshek*), with pref. וְ § 147. 1, and חֹשֶׁךְ seg. n. § 118. 1, 3, *a.*—עַל־, preposition, joined to the word following by *Maqqeph*, for which see § 16.—פְּנֵי, const. masc. plur. of פָּנִים § 127. 3, *d*; dag. len. in פ § 12. 9, *b.*—תְהוֹם, fr. the same; dag. len. omit. in ת § 12. 9, *b.*—וְרוּחַ, fr. n. רוּחַ, and pref. וְ as above; for Pattah under ח §§ 11. 127. 1.—אֱלֹהִים, as above.—מְרַחֶפֶת, part. fem. Piel (§ 36. 3, *b.*) fr. רָחַם verb ע gutt. §§ 61. 25. 8; for fem. term. תְ (which agrees with רוּחַ) § 36. 4.—הַמָּיִם, fr. n. מַיִם with art. הַ as above; for (ָ) under מ § 22. 2, *a.*

V. 3. וַיֹּאמֶר, fr. אָמַר v. פ"א, 3 fut. Kal with ו conv. § 54. 1, 2. §§ 35. III, 1, 2; for ֶ (instead of ..) under מ § 21. 8, *a.*—יְהִי 3 masc. fut. apocopated K. fr. הָיָה v. ל"ה § 96. 3, *d.* § 95. 3.—אוֹר, n. fr. the same.—וַיְהִי, see וַיְהִי and וַיֹּאמֶר above; for dag. forte omitted in first י § 35. III, 1.

V. 4. וַיַּרְא, fut. apoc. K. fr. רָאָה v. ל"ה § 96. 3, *a*, *c*; also § 95. 3.—אֶת־, see אֵת above; for (ָ) und. א §§ 16. 1, 2, 3. 156. 5.—הָאוֹר, fr. אוֹר as above; for הָ § 29. 2.—כִּי־, conj. *that*, dag. len. in כ.—טוֹב, Lexicon.—וַיַּבְדֵּל, fut. apoc. Hiph. fr. בָּדַל § 35. II, 1, *a*; for ו conv. see above; for dag. len. in ד § 12. 9, *a.*—בֵּין, prep., with dag. len. in ב.—וּבֵין, for pref. וּ instead of וְ § 147. 1, *d.*—חֹשֶׁךְ, fr. חֹשֶׁךְ as above, with the art. ה § 29. 3.

V. 5. וַיִּקְרָא, fut. K. fr. קָרָא v. ל״א § 91; for וַ conv. see above. —לָאוֹר, fr. n. אוֹר as above; for pref. לְ § 146. 2, *d.* § 29. 4.—רוֹם Lex. —וַלַּחֹשֶׁךְ, fr. חֹשֶׁךְ as ab., with pref. וְ (§ 147. 1.) and לְ §§ 29. 4 and 3. 146. 2, *d.*—לַיְלָה, n. fr. לַיִל with ה par. § 150; for (ֶ) under the first ל § 22. 2, *a.*—עֶרֶב, seg. n. § 118. 1.—בֹּקֶר, seg. n., dag. len. omitted in ב § 12. 9, *b.*—אֶחָד, § 138. 1.

V. 6. רָקִיעַ, n. fr. רָקַע § 119. *e*; Pat. furt. und. ע § 11.—בְּתוֹךְ, fr. seg. n. תָּוֶךְ § 118. *d*; § 127. 3, *f*; pref. בְּ § 146. 1, 2, *a.*—וִיהִי, fr. הָיָה v. ל״ה as ab.; for the pref. וְ (for וָ) § 147. 1, *c.*—מַבְדִּיל (for מְחַבְדִּיל), part. Hiph. fr. בָּדַל §§ 46. 36. 3, *b.* 26. 2; dag. len. in ד.—לָמָּיִם, fr. מַיִם; for (ָ) under pref. לְ § 146. 2, *e*; for (ָ) under מ § 22. 2, *a.*

V. 7. וַיַּעַשׂ, fut. apoc. K. fr. עָשָׂה v. ל״ה § 96. 3, *a.* § 95. 3; וַ conv. see ab.—הָרָקִיעַ, for הָ (inst. of הַ) see v. 1, חָאָרֶץ; for עַ § 11.—אֲשֶׁר, § 30. III.—מִתַּחַת, fr. תַּחַת, and מִ (for מִן) § 146. 2, *g.* § 12. 1, 4.—לָרָקִיעַ, for pref. לָ §§ 29. 2, 4. 146. 2, *d.*—מֵעַל, fr. עַל as ab., and מֵ (for מִן=מִ) § 146. 2, *g.*—וַיְהִי־כֵן, see ab.; כֵּן part.; כ without dag. len. § 12. 9, *b.*

V. 8. שָׁמָיִם, see ab.; for מָ § 22. 2, *a.*—שֵׁנִי, fr. שְׁנַיִם § 138. 1, *b.* § 139. 1.

V. 9. וַיִּקָּווּ, fut. Niph. fr. קָוָה § 95, Par.; § 40. 2. § 39. 1.—אֶל־, prep.; for Maq. (־) § 16.—מָקוֹם, n., Lex.—וְתֵרָאֶה, 3 fem. fut. Niph. with pref. וְ fr. רָאָה § 53. 2.—הַיַּבָּשָׁה, fr. יַבָּשָׁה n. with art. הַ § 29. 1, 2.

V. 10. לַיַּבָּשָׁה, with pref. לְ which ex. the art. §§ 29. 4. 146. 2, *d.* —וּלְמִקְוֵה, masc. sing. const. fr. מִקְוֶה §§ 124. 2, (2). 127. 3, *c*; for וּ and לְ pref. §§ 147. 1, *d.* 146. 2, *a.*—יַמִּים, masc. pl. of יָם, dag. f. in מ.

V. 11. תַּדְשֵׁא, 3 fut. fem. apoc. Hiph. fr. דָּשָׁא v. ל״א § 35. II, 1, *a, d.*—דֶּשֶׁא, seg. n. § 118. 1, 3, *a.*—עֵשֶׂב, seg. n.—מַזְרִיעַ, part. Hiph. fr. זָרַע v. ל gutt. §§ 36. *b.* 64. *b*, with Par., also § 11.—זֶרַע, seg. n.—עֵץ, n. const. § 127. 1.—פְּרִי, seg. n. § 118. 3, *c.*—עֹשֶׂה, act. part. K. from עָשָׂה § 95. 2, (*e*), with Parad.—פְּרִי, for dag. *forte* in פ § 12. 6.—לְמִינוֹ fr. n. מִין § 118. 2, *d.* with pref. לְ, and suff. וֹ § 133. 2, *a*, with Parad.—וְזַרְעוֹ, fr. זֶרַע as above, and suff. pron. וֹ §§ 118. 2. 133. 2, *c.* —בּוֹ, pref. בְּ and suff. וֹ §§ 152. 1. 153.

V. 12. וַתּוֹצֵא, 3 fem. sing. apoc. Hiph. fr. יָצָא v. ל״א §§ 35. II, 1, *d.* 70. 1, *c*, with Par.; וַ conv.—לְמִינֵהוּ, fr. מִין as ab.; for suff. חוּ (for וֹ) § 133. 2, *f.*—עֹשֶׂה־פְּרִי, see above.

V. 13. שְׁלִישִׁי, §§ 139. 1. 138. 1.

V. 14. מְאוֹרֹת (for מְאוֹרוֹת § 6, Remarks 4, 5), fem. pl. n. fr. מָאוֹר § 125. 3; for מָ § 27. 1, 8. § 162. 1, *b.*—בִּרְקִיעַ, const. n. fr. רָקִיעַ as

ab., בְּ pref. § 146. 2, *b*, also § 27. 8.—לְהַבְדִּיל, inf. const. Hiph. fr. בָּדַל § 45. 1, 2, with Par.; dag. len. in ד, לְ pref.—וּבֵין, above.—הַלָּיְלָה, (as v. 5.) with the art.—וְחָרוּ (fr. v. חָרָה), § 95. 1, with Par.; וְ conv. pret. § 35. V, 1.—לְאוֹתוֹת (for לְאוֹתוֹת § 6, Rem. 4, 5), fem. pl. n. fr. אוֹת, with pref. לְ.—וְלִמוֹעֲדִים, pl. masc. (§ 125. 2.) fr. מוֹעֵד, with וְ and לְ pref. §§ 147. 1, *d*. 146. 2, *a*.—וְלִימִים, pl. m. fr. יוֹם § 125. 5. —וְשָׁנִים, plur. masc. of שָׁנָה fem., §§ 124. 3. 125. 4.

V. 15. לְמָאוֹרֹת, as above; for לְ (inst. of לְ) § 146. 2, *b*.—לְהָאִיר, inf. Hiph. fr. אוֹר (§§ 32. 3, 4, *e*. 37. 1.) § 80, with Par.; pref. לְ.

V. 16. וַיַּעַשׂ, as ab.—שְׁנֵי, § 138. 1, with Rem. *b*, also § 141. 1.—הַגְּדֹלִים, masc. plur. adject. fr. גָּדוֹל with art. הַ; § 160. 1; for גְּ (instead of גָּ) § 27. 1, 6, 8.—הַמָּאוֹר הַגָּדוֹל, fr. מָאוֹר and גָּדוֹל as ab., with the art.—לְמֶמְשֶׁלֶת, n. sing. fem. const. fr. מֶמְשָׁלָה, with pref. לְ; for ־ָה, § 132.—הַקָּטֹן, fr. קָטוֹן with art.—הַכּוֹכָבִים, fr. כּוֹכָב, ה parag. § 150, ה art.—הַכּוֹכָבִים, plur. masc. from כּוֹכָב.

V. 17. וַיִּתֵּן, fut. K. with וַ conv. fr. נָתַן v. פ״נ §§ 66. 1, with Par.; 67. 2.—אֹתָם, fr. אֵת, with suff. ם_ § 153.—הַשָּׁמָיִם, §§ 126. 3. 22. 2, *a*. —לְהָאִיר, as above.

V. 18. וְלִמְשֹׁל, inf. const. fr. מָשַׁל § 33. 2, also § 38; for לְ pref. § 146. 2, *b*; וְ pref. conjunc.—בַּיּוֹם, fr. יוֹם, §§ 29. 4. 146. 2, *d*.—וּבַלָּיְלָה, fr. לַיְלָה, with parag. ה, §§ 29. 4. 146. 2, *d*; for pref. וּ see above.—וּלְהַבְדִּיל, for וּ see preceding word; לְהַבְדִּיל as above.

V. 19. רְבִיעִי, § 139.

V. 20. יִשְׁרְצוּ, 3 m. plur. K. fr. שֶׁרֶץ.—שֶׁרֶץ, seg. n.—נֶפֶשׁ, seg. n. חַיָּה, fem. adject. of חַי, fr. חָיָה (v. ע doubled); for dag. forte § 12. 2, 4.—עוֹף, Lex.—יְעוֹפֵף, 3 fut. Piel fr. עוּף (§ 32. 3, 4, *e*), § 80. 4, with Parad.—עַל־פְּנֵי as above.

V. 21. וַיִּבְרָא, fut. K. fr. בָּרָא.—הַתַּנִּינִם (§ 125. 2.), fr. תַּנִּין.—בָּל־ (fr. כּל), § 19. 1, *b*. § 16. 1, 2, 3.—הַחַיָּה, as ab., with the art., § 29. 3.—הָרֹמֶשֶׂת, act. part. fem. K. fr. רָמַשׂ § 36. 1–4; for art. ה and its punctuation §§ 155. 2. 29. 2.—שֶׁרְצוּ, fr. שֶׁרֶץ § 38.—לְמִינֵהֶם (quasi for לְמִינֵיהֶם), fr. n. מִין, and לְ pref. as ab., suff. הֶם § 134. 4; also Parad. § 133.—כָּל־, as above.—כָּנָף, Lex.

V. 22. וַיְבָרֶךְ, fut. Pi. fr. בָּרַךְ with וַ conv. §§ 59. 61. 35. III, 1. 21. 8, *a*.—לֵאמֹר (for לֶאֱמֹר), inf. const. K. fr. אָמַר (as ab.), §§ 54. 2. 26. 2. 146. 2, *c*.—פְּרוּ, 2 masc. imp. K. fr. פָּרָה § 95. 1, with Par.—וּרְבוּ, fr. רָבָה, same form as the preceding word, וּ (for וְ) conj. see above.—וּמִלְאוּ, 2 masc. imp. K. fr. מָלֵא (מָלָא ?), § 37. 1, 2. § 38.—בַּיַּמִּים, see יַמִּים above; pref. בְּ § 29. 4.—יִרְבֶּה, fut. apoc. K. fr. רָבָה,

§ 96. 3, with *a*. § 35. II, 1, *c*.—בְּאֶרֶץ, fr. אֶרֶץ as above, pref. בְּ excludes the article.

V. 23. חֲמִשִּׁי, § 139.

V. 24. וַתּוֹצֵא above.—לָמִינָהּ, fr. מִין, with pref. לְ as ab.; for הָ suff. § 133, with Parad.—בְּהֵמָה, Lex.—וָרֶמֶשׂ seg. n.; for pref. וְ (for וְ) § 147. 1, *b*.—חַיְתוֹ (for חַיַּת) fr. חַיָּה as above; for יַ parag. § 134. 7; for dag. forte omitted in י § 9. 7.

V. 25. חַיַּת, fem. const. of חַיָּה, see above.—חַבְּהֵמָה, from בְּהֵמָה with the article.

V. 26. נַעֲשֶׂה, 1 pers. plur. fut. Kal, fr. עָשָׂה, v. פ gutt. and ל״ה, §§ 52. 3. 95. also § 53.—אָדָם, Lex.—בְּצַלְמֵנוּ, fr. צֶלֶם, seg. n.; נוּ.. suff. § 133, with Parad.—כִּדְמוּתֵנוּ, fr. דְּמוּת (§ 124. 2), Root דָּמָה; suff. נוּ.. as above; for pref. כְּ § 146. 1, 2, with *b*; for dag. len. in מ § 12. 9. *b*.—וְיִרְדּוּ, 3 plur. fut. K. fr. רָדָה § 95. 1, with Parad.; וְ conj.—בִּדְגַת, const. (§ 127. 3, *b*) fr. דָּגָה fem. n. § 129, Feminine; for the omission of dag. len. in ב and ג § 12. 9, *b*, 10, *a*, *b*.—וּבָעוֹף, עוֹף as above; pref. בְּ; for וּ § 147. 1, *d*.—וּבַבְּהֵמָה, בְּהֵמָה as above, בְּ pref. excludes the art. as above; וּ as above.—וּבְכָל־, fr. כֹּל as above.—הָרֹמֶשֶׂת, act. part. K. fr. רָמַשׂ § 36. 1–3, with *a*; for תָ § 29. 2, also § 155. 2.

V. 27. בְּצַלְמוֹ, וֹ suff. § 133, with Par., צֶלֶם as above.—אוֹתוֹ, § 152. 3, with § 153.—זָכָר וּנְקֵבָה, both nouns; for pref. וּ, above.—אֹתָם, as above.

V. 28. וַיְבָרֶךְ, ver. 22.—לָהֶם, § 152. 1, 5. § 153.—פְּרוּ וּרְבוּ וּמִלְאוּ, as above.—וְכִבְשֻׁהָ (for וְכִבְשׁוּהָ § 6. 4, 5), 2 masc. imp. K. fr. כָּבַשׁ; for suff. הָ § 105. 1, 2. § 109. 1, with Note.—וּרְדוּ, 2 masc. imp. K. fr. רָדָה (as above) with pref. וּ.—בִּדְגַת, as above; for dag. len. § 12. 9, *b*.—הָרֹמֶשֶׂת, as above.

V 29. הִנֵּה, § 154. 1.—נָתַתִּי, 1 sing. pret. K. fr. נָתַן v. פ״נ § 38. 1, *a*.—לָכֶם, §§ 152. 5. 153.—אֶת־כָּל־עֵשֶׂב, § 16. 1, 2.—זֹרֵעַ, act. part. K. § 36. 1, 3, *a*; for עַ § 11. 1.—זֶרַע as above.—בּוֹ as above.—פְּרִי, dag. len. omitted in פ § 12. 9, *b*.—זֹרֵעַ (same as זֶרַע above), § 22. 2, *a*, *b*.—יִהְיֶה, 3 fut. K. fr. הָיָה (as above) § 95, Parad.—לְאָכְלָה (§ 19. 1, *a*, *b*), fem. n. fr. אָכַל § 27. 1, 4, 5, 14.

V. 30. כָּל־, וּלְכָל־ (כֹּל) as above, with וְ and לְ prefixes, as ab.—רוֹמֵשׂ, act. part. K. as above.—יָרָק, seg. n. used as an adjec.—מִזּוֹב, Lex.—מָאוֹד, § 136. 2, *a*.—חַמִּשִּׁי § 139.

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